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# THE MISSIONARY SURVEY

Wade C. Smith, Editor.

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# The Missionary Survey's Campaign For 50,000 Subscribers

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## WHY JACK'S "SURVEY WEEK" FAILED

It was because of the failure of renewals. Many new subscribers were secured, but many more former subscribers did not renew—there was the trouble. This is not a complaint; Jack never complains and never will. At the worst, he will calmly slide to the ground and die with a smile on his lips, conscious of the fact that he and his many good friends did the best they could. But there's not going to be any "at the worst" neither will Jack slide to the ground and die. That is not the destiny of Jack. His destiny is higher up—and even under present disappointment he has an undimmed vision of ultimately sitting on top the pole, calmly picking his teeth, while the circulation flag flutters merrily in a 50,000 breeze. Everybody cheer up now and try to live long enough to see the glad day, for it's coming.

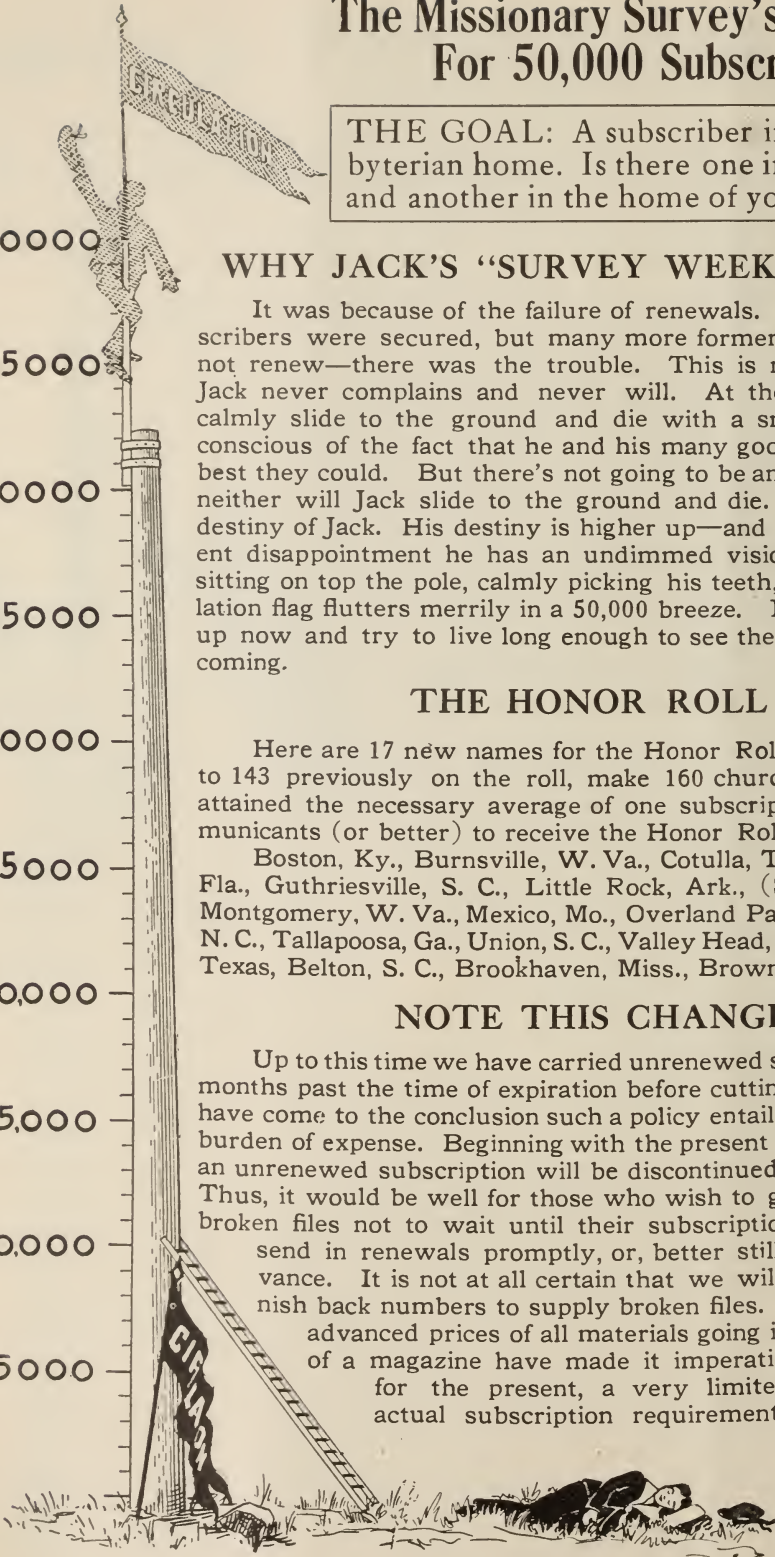
## THE HONOR ROLL

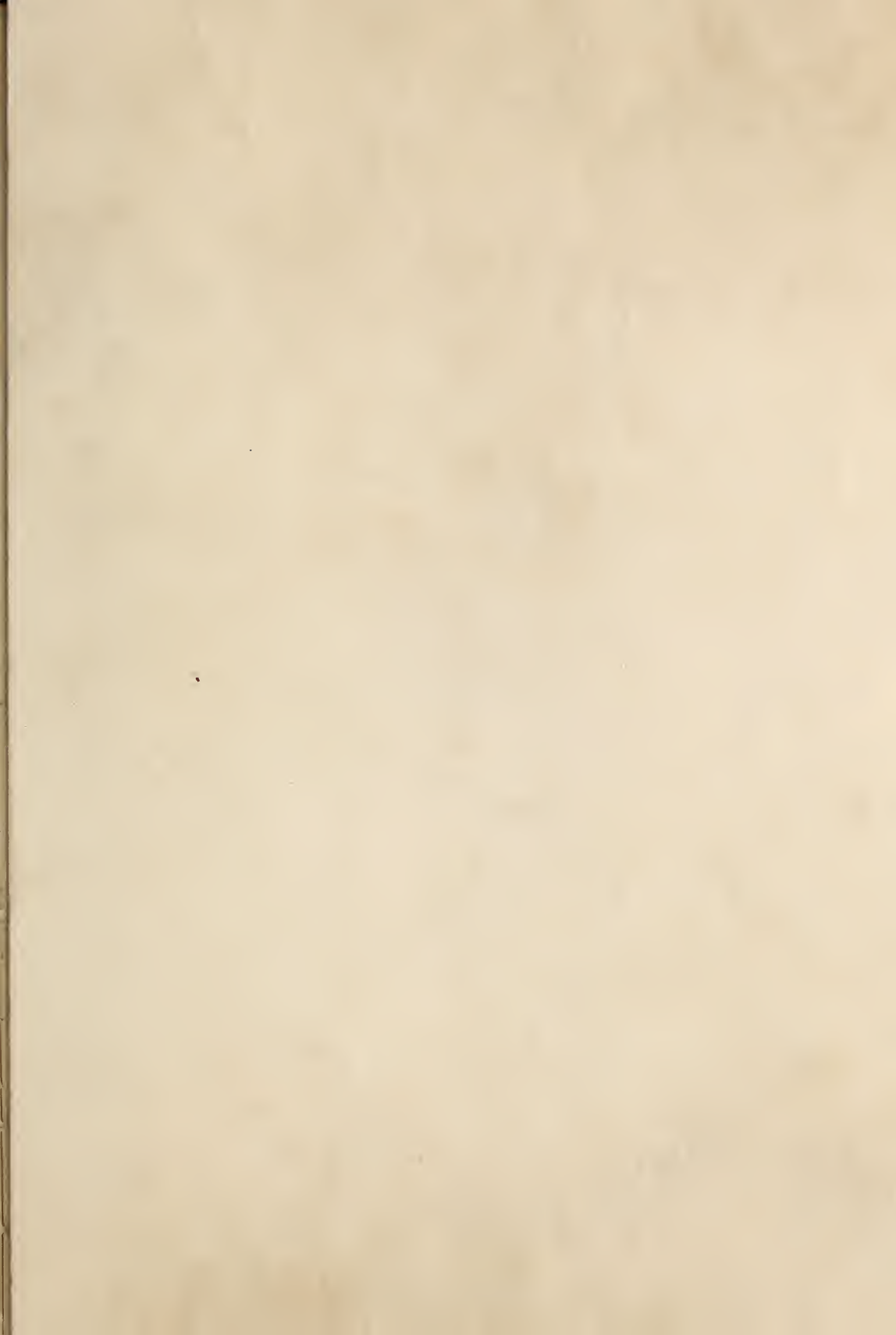
Here are 17 new names for the Honor Roll. These, added to 143 previously on the roll, make 160 churches which have attained the necessary average of one subscription to five communicants (or better) to receive the Honor Roll distinction:

Boston, Ky., Burnsville, W. Va., Cotulla, Texas, Dunnellon, Fla., Guthriesville, S. C., Little Rock, Ark., (Second Church), Montgomery, W. Va., Mexico, Mo., Overland Park, Mo., Rennert, N. C., Tallapoosa, Ga., Union, S. C., Valley Head, Ala., Winnsboro, Texas, Belton, S. C., Brookhaven, Miss., Brownsville, Texas.

## NOTE THIS CHANGE.

Up to this time we have carried unrenewed subscriptions two months past the time of expiration before cutting them off. We have come to the conclusion such a policy entails an unnecessary burden of expense. Beginning with the present month, therefore, an unrenewed subscription will be discontinued at its expiration. Thus, it would be well for those who wish to guard against unbroken files not to wait until their subscriptions expire, but to send in renewals promptly, or, better still, a month in advance. It is not at all certain that we will be able to furnish back numbers to supply broken files. The very much advanced prices of all materials going into the make-up of a magazine have made it imperative that we print, for the present, a very limited supply above actual subscription requirements.











REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH, NASHVILLE, TENN.

## GENERAL REVIEW.

(Extract from the Annual Report.)

With grateful recognition of the goodness of God and of His abundant blessing on our Foreign Missionary work during the past year, the Executive Committee presents herewith to the General Assembly the fifty-fifth Annual Report of this work for the year ending March 31, 1916.

The total number of additions reported from all our fields is 3,768, which is 291 less than the number reported last year. The explanation of this falling off in the number added by profession is found in the large proportion of the members of our African mission who were at home on furlough or sick leave, making it impossible for all the out-stations in that field to be visited. The falling off in additions in the African field as compared with last year was 683. It is believed that more than this number were ready to be received at the various out-stations as the result of the work of our native evangelists, but no ordained evangelist was able to reach them. The harvest is there and waiting, but there were not enough reapers to go out and gather it in. The increase in additions in the other fields taken together was 372.

### AFRICA.

With the exception of some inconvenience and difficulty in the matter of steamer connection and transportation, the European war has caused no trouble as yet in our African work. It was feared that the calling home of the Belgian military officers and the inability of Belgium to administer the Colony properly might lead to native uprisings. Up to the present time, however, the native tribes have been entirely quiet.

There has been no change in the eagerness of the native people for gospel teaching, and there is scarcely a village in Congo-Belge where Christian teachers would not be welcomed. Our native evangelists have carried the good news far and wide, and there are many Christian believers in

many places waiting for the ordained minister to come and receive them into the church.

### CHURCH ORGANIZATION AND SELF-SUPPORT.

An interesting development of the work during the year was the appointment of a Commission on Church Organization and Native Self-Support. This Commission was charged with planning for the better training of the evangelists, not only in the Bible and in theology, but also in industrial matters, including the planting of trees, and flowers and gardens, and in mechanical matters, and also in hygiene, including lectures from the doctor on cleanliness of the village, personal habits, better houses, etc. The Commission also established rules for the government and discipline of the church through ordained evangelists and for the holding of conferences of evangelists representing groups of congregations, with the idea of the ultimate formation of these groups into Presbyteries.

The plans of the Commission for developing grace of giving and for giving every private member of the church some special work to do, so as to disabuse their minds of the fallacy and sin that Christian work is to be done only by official or paid workers, were very thorough and complete.

### INDUSTRIAL SCHOOL AND EXPERIMENTAL FARM.

Mr. Hillhouse has been making some very interesting experiments on the Experimental Farm in the growing of cotton and sugar cane, and expresses the opinion that both can be successfully grown in the Congo. Everything of this kind will help towards solving the problem of a self-supporting African Church, and will be an especially beneficent thing for the native people, in view of the rapid exhaustion of the supply of rubber and ivory, which originally constituted their only articles of commerce. The saw-mill and brick-yard are also



proving to be extremely valuable additions to our missionary equipment. Mr. Hillhouse hopes within a year or two to be able to substitute comfortable and sanitary missionary homes for the very unsatisfactory ones in which they have been living heretofore.

#### RELATIONS WITH THE STATE.

We are told that the higher Belgian officials are now more friendly to our work than ever before. They have been deeply touched by the sympathy and help given by our home people to their suffering friends in Europe. Many of them also have received medical relief from our doctors and nurses, and some of them have expressed their appreciation of these services by liberal donations to the work of the hospital. Mr. Hillhouse writes that he has received almost enough from this source to pay for the erection of an additional ward in the hospital, in which only white patients will be treated.

The number of baptisms reported for the year is 1,204, which is 683 less than the number reported last year. The total number of communicants now enrolled is 13,216.

#### BRAZIL.

##### NORTH BRAZIL MISSION.

We desire to call special attention to the historical report of the work in Northern Brazil, prepared by Dr. Henderlite, which shows how marvelously God has rewarded the faithful labors of our missionaries in that field, in spite of, and possibly because of the difficulties under which their work has been carried on.

In addition to the general paralysis of business throughout the whole of Brazil resulting from the European war, Northern Brazil has suffered for several years from prolonged drought, which has rendered some of the localities where our laborers have been working temporarily almost uninhabitable. There have also been local disturbances in some of the stations in this field that have created difficulties in the matter of church support. Notwithstanding these hindrances and difficulties the story of the work as told by Dr. Henderlite is one of thrilling interest and encouragement. Several of the native pastors have manifested a heroic spirit of self-denial and fidelity, and their faith and patience have been rewarded and their difficulties overcome in ways that seem almost miraculous.

##### GIRLS' SCHOOL AT PERNAMBUCO.

The Girls' School at Pernambuco has prospered in spite of the lack of all suitable

equipment. The attendance at the school has averaged about 70 pupils. This attendance could be easily doubled if only a building could be provided with suitable dormitories for boarders, instead of the unsatisfactory rented buildings in which the work is now conducted. The number of students could also be increased if Bible instructions were not given so prominent a place in the curriculum, but as Dr. Henderlite says in his report, "In the summing up of things, what will it have mattered to have educated hundreds of young women, if you have not succeeded in bringing them to Christ?"

##### NEW HOSPITAL.

The new hospital at Canhotinho was completed during the year, concerning which Mr. Porter writes, "If your readers could see the maimed and the sick who crowd Dr. Butler's dispensary from daylight till nine o'clock at night, they would realize what a blessing the new hospital will be."

So far as our evangelical work is concerned, the outlook in this whole field is most encouraging.

##### EAST AND WEST BRAZIL MISSION.

In the East Brazil Mission, which occupies about half the State of Minas, a State as large as Texas and with a population of over four millions, our missionary force consists of only two ordained and three unordained men, five missionary wives, and five single ladies. The native force consists of three ordained preachers and one licentiate. The two ordained missionaries are both largely occupied with school work. The three ordained native ministers have to distribute their time as best they can among about twenty-five different preaching places. It would be unreasonable to expect rapid progress in the work from the labors of so inadequate a force as this.

Practically the same situation exists in the West Brazil Mission. In view of these facts the need of the six additional evangelistic missionaries for which these missions are calling will be seen to be a very urgent one. The necessity of properly supporting the Lavras Boys' School and the Theological Seminary at Campinas, from which the future supply of ministers must come is equally urgent.

##### LAVRAS SCHOOLS.

One hundred and fifty-four students were enrolled at the Instituto Evangelico during the year, of whom seventy-five were from Protestant families and forty-six of the number were professing Christians. A spiritual revival prevailed among the students

for several months, resulting in thirty-one professions of faith, of whom twenty-one were admitted to the church by baptism, the reception of the other ten having been postponed pending the securing of permission from their parents. There were five graduates in the college course, of whom two entered the Theological Seminary at Campinas.

There were seventy-six pupils at the Charlotte Kemper Seminary, of whom twenty-six were from Protestant families, and of whom eighteen made profession of faith. Four of these were received into the church by baptism, and several others are waiting permission from their parents to take the same step.

Normal courses were added to the curriculum of both schools during the year, which will greatly increase their efficiency.

In the month of April an attempt was made to dynamite the school at Bom Successo, at night, while Miss Ruth See and more than thirty pupils were asleep in the building. A bomb placed on the roof exploded and demolished the roof, but the fuse to five other bombs placed under the building, by the interposition of a merciful Providence, went out before reaching the point of explosion, and in this way the lives of the occupants of the building were saved. The local priest was indicted and tried in court on the charge of having instigated the outrage, but was acquitted. The man who actually placed the bombs in the building was discovered and convicted and sentenced to a four-years' term in the penitentiary. The citizens of the town held indignation meetings and urged Miss See to remain and carry on her work, assuring her of their full sympathy and of their utmost efforts for her protection. The final outcome of the matter was that the reputation and popularity of the school was greatly increased.

The churches in connection with our three Brazil missions report 3,458 communicants, of whom 439 were added during the year.

The total number of Presbyterian communicants in Brazil is estimated at about 22,000.

#### CUBA.

The depletion of our missionary force in Cuba by the retirement of Rev. H. F. Beaty and Prof. E. R. Sims and the protracted illness of Rev. John MacWilliams has imposed a heavy burden on the other workers in this field, notwithstanding which they have been able to make substantial progress during the year.

#### CHURCH BUILDINGS.

A beautiful and commodious church building was dedicated at Cabarien in the month of February, a large part of the building fund having been donated by Mr. P. B. Anderson, the American Consul at that place. There was an attendance of over seven hundred persons at the dedication service.

Suitable church buildings are a very important part of the necessary equipment for our Latin American work. Being accustomed to the imposing church and cathedral buildings of the Roman Catholic Church, the people are not easily attracted to small and unattractive preaching halls, and a reasonably well appointed church building renders it very much easier to secure a congregation at our evangelical church services.

The churches in this field have developed a healthful spirit of self-support, and as Dr. Wharton writes, "seem to take a commendable pride in making their reports to Presbytery on this subject." All the churches make regular contributions for missionary purposes as well as for their own current expenses.

#### SCHOOLS.

The Cardenas Girls' School has an enrollment of nearly three hundred pupils, and its work is more and more highly appreciated by the people. The three schools at Cardenas, Sagua, Caiharien and Camajuaní, are all doing good work, but are sadly in need of better equipment.

#### REGIONAL CONFERENCE AT HAVANA.

A Regional Conference following the Congress on Religious Work held at Panama, was held at Havana early in March, at which the question of some readjustment between our work in Cuba and that of the Home Mission Board of the Presbyterian Church, U. S. A., was discussed. No definite propositions have yet been formulated on either side in regard to this matter, but the Executive Committee hereby requests of the General Assembly that it be authorized to carry on negotiations with that Board in regard to this matter, and to consummate any arrangements that may be agreed upon which in its judgment would be conducive to the best interests of the work in that field and of our work as a whole.

The Committee believes that by carrying out to the fullest possible extent the principle of comity and co-operation between the different Mission Boards a great saving in the cost of the work can be made and



many unoccupied fields may be entered and properly cared for without any increase in the present number of workers or in the present cost of the work.

#### MEXICO.

Owing to the continued political disturbances in Mexico and the prevalence of brigandage, the residence of our missionaries at their regular stations has been considered unsafe, and they have all spent the greater part of the year assisting in the Texas-Mexican work on the border, only making occasional visits to the field. Mr. and Mrs. Morrow went to Kingsville, taking with them several of the students of the Graybill Memorial Industrial School, and assisted in the work of the Texas-Mexican Industrial School conducted at that place. In the month of January they returned to Montemorelos, hoping that quiet was permanently restored and that their work could be carried on there without further interruption. Rev. H. L. Ross and Rev. J. O. Shelby, with their families, also returned to their stations. Recent disturbances have, however, made it necessary for all of them to come over into Texas again in order to insure their safety.

#### PROPOSED CONFERENCE.

It is impossible to give any forecast of the course of events in Mexico at the present time. Our hope is that the present *defacto* Government will be able to establish itself more and more firmly and that by the coming fall the regular missionary work may be resumed throughout the country. Should this prove to be the case, it is proposed to hold a conference of all the missionaries and Mission Boards working in Mexico, in the City of Mexico, in the month of October, for the purpose of carrying out as far as possible the arrangements made at the Cincinnati Conference for readjusting the work and redistributing the territory so that those parts of Mexico which have as yet never been occupied by Protestant missions may be reached. This plan, in so far as it affects our work, has already received the approval of the last General Assembly, and the Committee was authorized to proceed with the work of putting it into effect whenever circumstances rendered it practicable.

#### PROGRESS UNDER TRIAL.

The historical report from this field gives a most gratifying account of the way the Native Church has held together and car-



THE PRESBYTERIAN GROUP AT THE PANAMA CONGRESS



ried on its work through all the trying experiences of the past two years. A meeting of the Presbytery of Tamaulipas was held in Matamoros early in January, at which the reports made by the native ministers of the work done since the last meeting were most encouraging. It was made evident that the absence of the missionaries from the field for a part of the year and the throwing of the native ministers on their own resources had not been a disadvantage in every respect. A new spirit of self-reliance was manifest, and there were many hopeful signs pointing to the possibility of enlarged self-support whenever the cessation of revolutionary disturbances makes possible the restoration of normal business conditions. Regular services were continued in nearly all the churches, the day schools were kept going, some good evangelistic meetings were reported, as the result of which many were brought into the church.

A specially interesting feature of the proceedings of Presbytery was the examination of three young men for the gospel ministry. Miss McClelland, principal of the Matamoros school, writes that "The meeting of Presbytery was more like an old-fashioned revival than a business meeting. Eight of the school girls united with the church, and many of them were strengthened and blessed." In giving account of the meeting of Presbytery, Rev. W. A. Ross writes: "We can have some idea of what these things mean when we recall how they reveal that our work has been kept organized during all of the disorders in Mexico, and how even during these years the work has been growing. The one hundred and fifty or more who have been received into our churches during the past eighteen months, and the 15,000 pesos (Mexican dollars) that have been contributed during that time indicate that God has been blessing his people. They show that now is the time for aggressive work in Mexico. The future is bright with promise; God is calling us to larger endeavor, as he is opening up to us larger fields."

We may add in closing that the missionary who could write these words concern-

ing Mexico as a mission field at the present time is, it seems to us, pre-eminently the kind of a missionary that the times demand.

#### CONGRESS ON RELIGIOUS WORK AT PANAMA.

The Congress on Religious Work in Latin America was held at Panama on February 10th to 21st. This Congress, as has been previously announced, was supplementary to the World Missionary Conference held at Edinburgh in the year 1910, but which was not a world-conference, inasmuch as all consideration of Protestant work in Roman Catholic countries was excluded from it. This exclusion proved to be fortunate for Latin America for the reason that at this Panama Congress that great mission field received a kind and degree of consideration which it could not have received if it had only been one of the many mission fields that were brought under review at the Edinburgh Conference.

The Executive Committee was represented at the Conference by our Chairman, Dr. James I. Vance, and by the Secretary of Foreign Correspondence, Dr. S. H. Chester. There were five other delegates from our home Church, one missionary from Brazil and one from Mexico, and several native ministers from our Latin American fields. There were in all one hundred and forty-five delegates and visitors from Latin America, and one hundred and fifty-nine from the United States, Canada, England and Italy. Twenty-one separate nations were represented in the Congress.

There were eight commissions dealing with the following topics: Survey and Occupation; Message; Education; Literature; Women's Work; The Church in the Field; The Home Base, and Co-operation and Unity.

The reports of these commissions formed the basis of the discussions of the Congress, and these reports and the *verbatim* report of the discussions, which are being published by the Missionary Education Movement, will constitute the most valua-



ble body of literature on Missions in Latin America that has ever been published.

While the holding of the Congress was bitterly resented by the authorities of the Roman Catholic Church, which claims to have pre-empted and occupied this entire field, its coming was welcomed by many individual members of that church, who have come to believe that the work of Protestant Missions is needed in Latin America, and that the Catholic Church itself will incidentally be greatly benefited by this work. It was the desire and purpose of those in charge of the Congress to make the approach to this class of persons as irenic as possible, and this purpose was carried out in a remarkable way without any sacrifice or compromise of principle or any failure to declare the truth as to present religious conditions and needs in that field.

It is hoped that one result of the Congress will be a great awakening of the whole Protestant Church in North America on the subject of its responsibility and duty towards those who have received by inheritance a type of Christianity overlaid with so many corruptions and perversions of the true gospel of Christ as is the case with these Latin American countries.

Regional Conferences were planned to be held in a number of important centers for the purpose of trying to carry out the practical suggestions made at the Panama Conference concerning a greater degree of co-

operation among the various missions looking to economy and efficiency in the use of our present missionary resources and in the work of our present missionary force.

The Executive Committee asks approval of the General Assembly of our plan to cooperate in this great movement to the fullest extent possible. A Continuation Committee of the Congress has been appointed for the purpose of directing and encouraging these movements, of which the Chairman of the Committee and the Secretary of Foreign Correspondence are members.

#### CHINA.

The political situation in China is perplexing in the extreme. The President of the Republic ordered a *plebiscite* to be taken in the provinces on the question of the restoration of the monarchy, the result of which was a vote overwhelmingly in the affirmative. On account of popular disturbances in various places in protest against the movement, and on account of representations from some of the foreign powers, and more especially from Japan, Yuan Shi Kai has postponed the ceremony of his coronation, and the situation generally is now in a state of great uncertainty. It is generally recognized, however, that the masses of the people in China will have to be brought to a higher degree of intelligence before the experiment of a republic can be successfully made. The



THE SOUTHERN PRESBYTERIAN GROUP AT PANAMA



trouble with the republic was that the masses of the people had little to do with bringing it about and had comparatively little interest in it in any way whatever. The great majority of them are occupied with a terrible struggle to provide themselves with three meals of rice a day. Quite a large proportion of them have to be content with a less number of meals than that. They have no time to devote to political affairs or to the acquisition of the knowledge that would fit them for taking an intelligent part in the government under which they live.

#### UNPRECEDENTED OPPORTUNITIES.

Up to the present time our missionary opportunities have not been adversely affected by any of the political changes that have occurred. We have to-day access to more people and to more classes of people in China than we have ever had before. We believe this state of things will continue, and that our opportunities will continue to be enlarged, unless governmental changes should result in popular uprisings and disorders that would make it unsafe for our missionaries to remain at their posts. That nothing of this kind may happen should be the object of earnest prayer on the part of all those who are interested in the coming of the Kingdom of God in that land and in the world.

#### NORTH KIANGSU MISSION.

We would call the especial attention of the General Assembly once more to our great North Kiangsu Mission field, which contains, according to the latest statistics, over 13,000,000 people, more than one-third of the unevangelized people for whom our Church is responsible. This field has been left almost entirely to our care. In the earlier days the attitude of the people was very hostile, and the work on that account was very difficult. The *litterati* and gentry were especially bitter in their anti-foreign feeling. But as the result of famine relief work this situation has been largely changed, and the doors are now open to us almost everywhere that were formerly closed. The Chinese people are naturally Calvinistic in their temperament and way of thinking, and with sufficient force and equipment we could speedily build up in this great field one of the strongest Presbyterian churches in the world. With this state of things confronting us, our missionary force in this field has remained practically stationary now for several years. Notwithstanding this fact, the statistical table shows that the faithful labors of our missionaries have been rewarded by an ingathering almost

double the largest one of any previous year. Encouraging advance has been made in material equipment, but several additional missionary residences are urgently needed for the proper housing of our present force. To say nothing of our plans for future enlargement.

#### MID-CHINA MISSION.

The historical report of the Mid-China Mission also records a year of faithful and fruitful work, and speaks with especial appreciation of the labors of the fifty-eight native men and twenty-two native women who co-operated with the missionaries in the work.

#### NANKING THEOLOGICAL SEMINARY.

The North Kiangsu Mission voted to withdraw from co-operation with the Nanking Theological School at its last annual meeting, but the Mid-China Mission continues to co-operate and contributes two very important members to the teaching force, Rev. P. Frank Price and Rev. J. Leighton Stuart. Ninety-six students were enrolled, of whom forty-four were Presbyterians and twenty-four were from the field of the Southern Presbyterian Mission.

#### NANKING UNIVERSITY.

An interesting feature of the work of the Nanking University is the development of its Agricultural and Forestry Department. This department is redeeming waste land, providing homes for the homeless, and winning the confidence of the officials to such an extent that the Government in Peking has closed its Forestry School there and sent its students to Nanking University for instruction under government support. The end of flood and famine in the Yanktse Valley waits for the re-afforestation of the denuded hills and river banks and the utilization of the immense amount of land now devoted to graveyards, which is being successfully promoted by the Agricultural Department at Nanking will contribute beyond measure to the temporal well-being of the people and also incidentally to the solution of the problem of self-support in the Chinese Christian Church.

The total number of communicants in the churches connected with our two China Missions is 3,601, of whom 725 were added during the year.

#### JAPAN.

The matter of outstanding interest in Japan has been the work of the National Evangelistic Campaign, the first year of which was closed in the month of February. There was an attendance of over 160,-

000 persons at over 900 meetings which were held during the year, of whom about 5,000 were enrolled as inquirers. The work for that year was mainly in the country districts, which have heretofore been sadly neglected in our missionary propaganda. In subsequent months the campaign has been conducted in several large cities, and special effort has been made to reach public men and the educated classes.

The secular press was largely used in this campaign. On one particular date ten of the leading daily papers in Tokyo printed a three-column presentation of Christianity, and thirty thousand copies were distributed throughout the city by a band of five hundred Christians. The importance of this movement was revealed by the strenuous counter-efforts that were made by Buddhist and Shinto priests, who by circulating handbills and holding meetings undertook to break up the work. These efforts were uniformly unsuccessful.

#### A CHRISTIAN UNIVERSITY.

A movement has been inaugurated for the establishment of a Christian University, and a Promoting Committee has been appointed, which has adopted a tentative constitution and prepared financial estimates which will be submitted to the Missions and Boards co-operating in the work. The need for such an institution is emphasized by the fact that the intellectual atmosphere of the Imperial University is so largely rationalistic and even atheistic in character.

#### CHRISTIAN LITERATURE SOCIETY.

One of the most effective missionary agencies operating in Japan is the Christian Literature Society, which issued last year twenty-one books and pamphlets containing about eight million pages, in editions varying from 1,000 to 26,000. Preparation is thus being made for the work of the missionary evangelist in places that have never yet been reached by gospel preaching, which will make that work very much less difficult than it has been heretofore in places where no such preliminary educational work has been done. Our own missionaries have made a beginning in this new method of evangelism, and some remarkable instances are given in the historical report of its effect in reaching different classes of the people.

#### KOBE THEOLOGICAL SEMINARY.

The Kobe Theological Seminary completed the eighth year of its work with an attendance of twenty-five students. Plans are under consideration for adding another year to the course of instruction, as has

been done with the other Theological schools in Japan. Four of the graduates of this school are now pastors of self-supporting churches.

#### NAGOYA GIRLS' SCHOOL.

The completion of the new buildings for the Golden Castle Girls' School at Nagoya brought its equipment up to the standard required by the Government for recognition of the school as being of the same grade as the Government Girls' High Schools, and the celebration of this event was held with imposing ceremonies in connection with the twenty-fifth anniversary of the school in the month of October. In connection with this celebration speeches of congratulation and appreciation were delivered by the Mayor of the city and by a representative of the Educational Department of the Government.

The number of communicants in the churches connected with our Mission is 2,980, of whom 389 were added by confession during the year. Our missionaries are in touch with a good many other fully organized self-supporting churches whose statistics are not included in these figures, but are given in the native Presbyterian statistical reports.

#### KOREA.

In spite of some serious problems connected with our missionary work in Korea and some very delicate matters that have arisen in the relations of the Missions with the Government, the past year has been one of phenomenal progress along all lines of church activity. According to the figures in the *Christian Movement in Japan*, the total number of additions by baptism to all the Protestant churches was 9,019. The total number of communicants in the Protestant churches is reported as being 82,325, of which number about 60,000 are in connection with the Presbyterian churches.

Some progress has been made in establishing better relations between the Christian churches and the powers that be. The Government has made less use of its military arm, and has pursued on the whole a more kindly and conciliatory policy in dealing with the native people than was the case two years ago, the results of which, we are satisfied, will show them the wisdom of that policy. At one time some foolish native enthusiast in Northern Korea started an uprising which, however, did not assume formidable proportions and which was quickly and summarily suppressed.

#### PRAYER AND BIBLE STUDY.

In the early part of the year a special season of prayer and Bible study was ob-



served by the missionaries in almost every Mission Station in the country. The result was a genuine spirit of revival, which gave a healthy tone to the missionary efforts of the whole year, and which was manifest in the large ingathering mentioned above.

RELIGION AND EDUCATION.

The Government has promulgated regulations calling for the entire separation of religion and education, and under which it will be unlawful even for private schools giving general education that may be hereafter established to teach the Bible, or to have any religious exercises of any kind. Those Mission schools which were in operation before the regulations were adopted are allowed a period of grace of ten years before the provisions of the new law will be applied to them. Strong representations asking for a modification of this order as being in conflict with assurances given concerning religious liberty have been made by some of the Boards conducting work in Korea. These representations, however, have been of no avail as yet, and the present attitude of the Government seems to be that of a determination to adhere strictly to the regulations as originally made. Our boys' school at Soonchun will come under the provisions of this rule, and will therefore probably have to be closed. The other schools will avail themselves of the ten years of grace allowed and continue their work as heretofore.

RELIGIOUS PROPAGATION.

In the month of August the Government published a general ordinance embodying regulations with regard to religious propagation in Korea, applying equally to Shin-töism, Buddhism and Christianity. This ordinance requires full information given to the Governor-General concerning the names and qualifications of workers, the methods of work, and an outline of the teaching given. An annual statement of the number of converts and adherents is required. No church or preaching house may be begun without a report for the reasons for its establishment, the plan of the buildings, the financial arrangements, and the methods of superintendence and maintenance. In issuing this ordinance assurance was given that no infringement upon the rights and privileges hitherto enjoyed by the Christian churches, either in their freedom of belief or in their appointment of officers was intended.

The churches included within the boundary of our Mission are organized into the Presbytery of Chulla. This Presbytery is conducting a large Home Mission work al-

most entirely supported by the Native Church. It also carries on Foreign Missionary work on the Island of Quelpart, where two evangelists and several native helpers are at work.

The number of communicants in the churches connected with our Mission is 7,856, of which 826 were received during the year.

REINFORCEMENTS.

Twenty-seven new missionaries were added to the roll during the year.

Rev. and Mrs. C. T. Wharton, Rev. and Mrs. W. F. McElroy, Mr. and Mrs. C. R. Stegall, Miss Katie Russell (Mrs. Plumer Smith), Dr. Robert R. King, Mr. Bruno M. Schlotter, Mrs. R. D. Bedinger, and Miss Grace E. Miller were sent to Africa.

Dr. and Mrs. M. O. Robertson and Miss Esther B. Matthews were sent to Korea.

Rev. and Mrs. W. C. McLaughlin, Dr. and Mrs. Robert B. Price, Dr. M. P. Young, Dr. S. Houston Miller, Miss Florence Nickles, Miss Carrie Knox Williams and Miss Louise C. Oehler were sent to China. Dr. and Mrs. J. W. Hewett and Mrs. S. I. Woodbridge, of China, were appointed on the field.

Mr. F. F. Baker, a member of the faculty of the Instituto Evangelico at Lavras, was appointed as a missionary to Brazil.

In addition to these, Rev. and Mrs. J. T. Hall, who had been for some time on the retired list, re-entered the work and were sent to Cuba.

STATISTICS.

We give the following summary of the statistics furnished by our different Missions for the past year:

	1915.
Population of our fields.....	31,846,127
Missionaries .....	358
Native workers .....	1,078
Out-stations, places of regular meeting .....	1,111
Organized churches .....	501
Communicants .....	33,021
Added by confession in 1915.....	3,768
Christian constituency .....	122,578
Sabbath Schools .....	626
Sabbath School membership.....	36,436
Schools .....	457
Students .....	16,012
Native contributions .....	\$113,298
Native students for the ministry.	126



Picture No. 1. Haichow Church building. Two parts: main building for men, wing for women.

## SOMETHING DOING AT HAICHOW.

MRS. T. B. GRAFTON.

**H**AICHOW has been written up in the Survey, maybe, more than once, but as long as there is "something doing" in a place there will be something of interest to be said of that place, and that things are growing here there can be no doubt. The first thing I can think of that is growing is the congregations, and they are filling the church to overflowing, and a new church building will be the next need of the station.

See *Picture No. 1*.—The men's part of the church is the part where you see two persons standing, the straw-roofed room joining this at right angles is for the women. Both rooms are crowded too full for either comfort or health. They are in a yard, and set back a little from the street.

*Picture No. 2* shows a street in the city, along which we have pupils. The women are receiving the gospel, as is proved by the numbers of homes open to us where the girls and older women have bought books and to whom we go regularly and teach. Besides these, there are two or three classes each week who come to us here to be taught.

*Picture No. 3* shows Mrs. Vinson and a class she teaches once a week.

A girls' school will be opened after the Chinese New Year, and many of those who are now studying with the Bible women will be taken in, and with the ten girls left in the orphanage, a good school will be waiting for Miss Louise Ohler, whom we hope may come out before long and take up this work when she has gotten the language.

*Picture No. 4.* These girls are the



No. 2. Haichow; . . . one of the streets where we teach.





Picture No. 3. Mrs. Vinson and her class in the New Testament.

remnant of the Hsuchoufu orphanage, whom we brought over with us, and who were formerly pupils in Mrs. Stevens' school there.

The boys' school, which Mr. Grafton will have charge of after New Year, will have about eighty boys, some of whom are the orphanage boys moved

over here, and the larger part boys who have been in the school here these few years.

So much for the work which is being done here; now as for the missionaries, I am sending their picture to show you how they look.



Picture No. 4. Girls waiting to enter Girls' Orphanage School.





Haichow Missionaries and their children.

## EVANGELISTIC MEETING AT LEE LEE.

REV. PALMER DUBOSE.

Last week we closed one of the best evangelistic meetings that we have ever had in our field, and our first big evangelistic meeting since my return from furlough. But in fact my own work is one continued evangelistic meeting, for I never hold less than one daily evangelistic service, and I sometimes speak as often as three times in a day; and the Chinese being a patient people, they will give you the best attention for an hour or more. One afternoon about three weeks ago at our regular daily service in our old Yang Yoh Hong chapel, I think I established my record by speaking a little over two hours—in fact, I think I spoke for a little over two and a quarter hours! But I am wandering.

To return to the meeting above mentioned. It was held in one of our out-stations, Lee Lee, and was continued for a week. Lee Lee is one of our largest out-stations: it is a nice little town with a population about twice that of Charlotte, North Carolina. For a number of years the church in Lee Lee caused us many a heartache, for the church did not grow as it should, nor did the members seem very spirit-

ual. There were several causes for this. The first was because Lee Lee is a rich, aristocratic town—the people are much like those of Laodicea; they are too full of the things of this world to feel their need of spiritual things. And the second was the strong opposition of the Romanists. The Roman Catholics had one of their largest churches, in this section, in Lee Lee, but this church has died down to almost nothing. The chief cause is that the Romish priests lost much of their political power under the Republic, and the mainspring of the Romish church in our part of China is its political pull. Since Me Mo, one of our unordained evangelists, took hold of Lee Lee three years ago, the church now seems truly in a most promising condition.

Rev. R. A. Haden had lent us his tent for the meeting, and we had secured the loan of a lot, on which a house had burned two years ago; but a few days before the meeting the Lee Lee Chamber of Commerce offered us the use of their very large assembly hall. We were more than delighted to accept their kind and cordial offer, for

in addition to the size of the hall was its admirable location—in the very heart of the business section of the town. By putting seats in the large courtyard in front of the hall, we could seat and stand a thousand, and perhaps a few over; and the acoustics were very good, for the speaker's voice could reach the farthest corner of the courtyard with the greatest ease. This hall and courtyard were packed three times a day during the entire meeting, from 9:30 A. M. to 12:00; from 2:00 to 4:30 P. M., and from 7:00 to 9:30 P. M. There was a good proportion of women at the morning and afternoon meetings, but the large number of women that attended all of the night meetings was both surprising and gratifying. As to the visible results about a hundred and fifty inquirers were added to our number, and of these we believe that at least seventy are in deep earnest in giving themselves to the Master. Of the invisible results, only eternity can reveal, but we truly believe that there are several hundred souls in Lee Lee who are not far from the Kingdom.

One of the best features of the meeting was the work and the earnestness of the Christians and inquirers. For several weeks before the meeting most earnest prayers went up from all nine of our churches for this meeting, and during the meeting every Christian and inquirer in Lee Lee, and also several members of our Bing Mong church (just five miles away) gave their whole time to the meeting, each one doing some kind of personal work. For the farmers this was not so difficult, for their work could be so arranged that it was not hard for them to drop out for a week; but for the business men and for school teachers this meant a great sacrifice, because they each one were obliged to put in a substitute as well as lose this time from their work. No one, however, suggested their undertaking this personal work; it was their own thought, and they seemed to find the greatest joy in this service. We believe that they have each one realized a great reflex benefit and blessing from their service.

*Soochow, China.*

### OPENING OF THE WOMAN'S HOSPITAL.

**T**WO thirty was the hour appointed for opening, but by eleven a. m. the guests began to arrive, all interested in the opening of the new woman's ward, and interested too, in the method of procedure, for after these almost twenty years of being associated with the foreigner at longer or shorter range, one never knows just what he may do, and this was a brand new occasion. They came and came and came. Five hundred tickets had been issued, but the issuing of tickets never solves the seating problem in China, as will be understood when I explain that on this representative occasion, one young woman to whom ten tickets had been given, came bringing ninety people with her, and in a most apologetic frame of mind said that

there were ten others who weren't able to attend, but would have been much pleased to have done so. This young woman is principal of a girl's school in the city. But they came, one and all, in the spirit of good will and fellowship, a representative audience of the gentry of the city, men, women and children, to see something that gladdened their hearts as well as ours, the first place ever provided in Kiangyin specially for sick women.

Be it said to the credit of the hospital managers that we were all exceedingly pleased with the appearance of things, from the well laid walks beside which grass and flowers in their respective places seemed to have sprung up by magic these last few months, to the inner appointments of the new hos-





The operating section and covered way connecting it with the Male Ward of the hospital.

pital. I very much wish the donors could have been present and have seen what they have been instrumental in doing for the good of suffering Chinese women.

The exercises were held in the hospital chapel and were opened by a resounding welcome given by the James Sprunt Academy Band. Very naturally, Dr. Worth was master of ceremonies, Dr. Crawford not having been in China long enough to take much of the initiative. After the opening prayer and hymn, Mr. Tsiang, a young graduate of the Theological Seminary in Nanking, spoke to the people of why the hospital had been opened, explaining to them that there was even better reason than the alleviation of human suffering, which was the healing of sin-sick souls. Following him Dr. Worth gave a history of the coming of the Woman's Ward, or I might say of *how* the hospital came, from the time it was still in the hearts of the donors up to the present time when it stood, a new and substantial building of brick and mortar. He told of Miss Murphy upon whom the Lord had especially laid the burden of the women of Kiang-yin and of a number of others who had given their money, their prayers and sympathy. The after remarks of the

Chinese showed that the history of the raising of funds had impressed them, particularly had the story of a little girl that gave up her candy that Kiang-yin might have a Woman's Ward, found lodgement. Dr. Worth reiterated that the first thought in the hearts of the donors, as well as in his own heart, was the blessing that might come to souls through the medium of physical healing. Then came the time for the meeting to be thrown open for the guests to speak as they chose. The Chinese are speech makers of considerable native ability and on this occasion the guests much more than fulfilled expectations. It had been arranged before hand that two were to speak, but at the announcement of that elastic important number on the program "Lai ping ien sah" (guests deliver addresses) a steady stream of eloquence of several types, pedantic, philosophical, humorous, was turned on and at least ten speeches and papers were delivered.

In these days of modern educational standards, the old style address, in deep Wenli read in a wonderful sing song, from a long strip of red paper and very largely unintelligible to a large part of the audience, is rather at a discount: and one old gentleman, the representative of one of the public

schools, who wound up his essay by a few verses of poetry, read in ultra conservative style, provoked irrepressible laughter, even among the riper scholars of the audience. The more moderate, however, escaped with only polite indifference: and these fulsome eulogies of the distinguished Westerners and their remarkable benevolence being over without having made many notable hits, the auditors were evidently relieved when a lively young educator announced that he, being deficient in learning and having much to say, would speak out his thoughts in ordinary unpolished speech.

He did, and a number of others did. Some points made were: the extreme desirability of having so well equipped an institution and, in a merry vein—the extreme undesirability of having enough sick people to fill it. The difference between the unselfish spirit shown in the management here and the very mildly philanthropic and very strongly commercial spirit manifested in the summer hospital operated one or two summers ago by the Chamber of Commerce when our own had closed its doors for the summer; a very good

pun on the Chinese names of the two doctors—Wo Worth and Kaung, Crawford, the former being a common name for the Chinese people and the latter meaning strength and the two being evidently able to rejuvenate the population in general. There were all sorts of respectful and almost affectionate allusions to Dr. Worth's long service among the people of Kiangyin; and some one finally spoke of the whole work as under the guidance of the Supreme Ruler—the term we use for God,—and the soul's welfare being most carefully attended to by the assiduous preaching of the Gospel in connection with the work of healing.

And just here was the time of cleavage. The heart of man is as it was in the days when the Jews would have killed Jesus because he spoke of the Father not as they did, and did His works not as they understood them. We had been glad to see the spirit of fellowship and the evident gratitude of the people for the efforts made in their behalf; and one had spoken of the fatherhood of one God over all, but the scholar came forward here and said that the healing of the body might well be entrusted to



The Chinese Lady doctor and five nurses



such hands as those of the physicians here; "*but he said*" in the saddest words spoken that day and with the evident approval of many, who, like the Jews, would have the Father without the Son "The soul can not be healed by Dr. Worth, every man must seek in himself the salvation of his soul."

This brought a young man to the front—a young fellow educated by Christians in Peking, who testified before on public occasions in the North Gate chapel. He made an appeal that rang true in every word, it seemed to me, for the recognition of Christ as the only Savior. It was good to hear, but it called forth no applause from those upper class men who could claim a knowledge of God without the mediation of the lowly Son.

The last eloquently inclined guest—a wonderfully pleasant and attractive gentleman to whom is always assigned the task of entertaining the foreign men whenever we go to a wedding or anything else of the kind in the city—having had his eloquent say, Mr. Allison, in the absence of Mr. Little, welcomed the guests to the new institution and felicitated them on having, in so far as they entered into the spirit of love that was to rule the hospital, a share in the great world enterprise of lifting up humanity. But, he said, that while it was a blessed truth that, as one guest had said, one Father was over China and America, yet it could not be that man must expect to find himself the link with that Father; that must be only in Christ and as followers of Christ as our One Lord, we dared even to dissent from the thesis of our honorable guest and yet felt no shame. So it was to the opening of a work inspired by the Christ love that they were all welcomed.

This wound up the set speaking of the day. The ladies were already impatient for the guests to be set free for their tour of inspection. We proceeded from the chapel to the new building, only a short space distant. Dr. Worth

and Dr. Crawford were to receive the men guests and Mrs. Worth and Mrs. Little the ladies, starting them after a slight refreshing on "Chinese dainties," on their rounds of inspection, where in each room there was somebody stationed to look after them and make all due explanations, though perhaps not being able in every instance to answer all questions.

It is rather a case of whither sweet will leads a crowd like this, however, and several of us found ourselves out of our appointed places at times, trying to direct the stranger's footsteps.

There was the room with "bone man," various and sundry physiological charts, skulls and specimens from the operating room; there were the general wards up and down the stairs, furnished with six beds each, the private rooms of two grades, medium and better class, the sterilizing and operating rooms with their respective instruments, new and wonderful to the majority of the men and women guests.

Dr. Seng, who has recently come to be associated with the work, the medical students, Dr. Tsae herself a woman, whose work is excellent with women patients, Miss Li, the graduate nurse and the hospital evangelists and the four young nurses in training were all present, serving in some capacity to make the afternoon the success it was. Dark was upon them when the people turned homeward.

The whole plant has seventy cots, of which the woman's hospital has forty. The operating section is connected by a covered bridge with the male hospital, so that it is available for both. There are six cots, in a separate building of three rooms, for contagious cases. There is a maternity room, treatment room, eight private rooms; two wards of six cots and two of three cots and a wide veranda, the whole building screened against mosquitoes and flies.

This whole hospital, including grounds, buildings and equipment have been provided by the efforts of the



Presbyterian women of Wilmington (N. C.) Presbytery and represents an investment of about fifteen thousand dollars which, of course, gives much more in material results here than in America.

We are indebted to Mrs. Allison for this interesting account of the opening of the Woman's Hospital.

GEO. C. WORTH.

F. R. CRAWFORD.



Our Kiangyin Hospital. The new Women's Ward in the foreground and the Male Ward in the background.

## HOW THE REVIVAL CAME IN CHINA.

REV. M. B. GRIER, *Suchowfu, China.*

The Rev. Jonathan Goforth, of the Canadian Presbyterian Mission, Honan, has just closed fifteen days of revival meetings at Suchowfu Kiangsu. In the twenty years' history of this station, nothing can be compared with these meetings, in the manifestations of the presence and controlling power of the Holy Spirit.

The station began to prepare for these meetings weeks beforehand, and the entire congregation was divided up into prayer circles. The church officers and men members constituted one, the women members another, the Christian teachers and boys in the Boys' School another, the Christian teachers and girls in the Girls' School another. So far as practicable the Christians in the adjoining territory constituted another. The circles in the city met once a week, and chosen representatives from each of these circles also met weekly for united prayer. The Book of Acts was taken as a text-book and studied with special reference to the work of the Holy Spirit. The attention of the congregation was kept focused on this subject for weeks beforehand, and "fen hsing hui" was on the lips of nearly every one.

A music committee was appointed to select suitable hymns which were practiced in public and private until they were familiar. Twenty-four selections were then

lithographed and published in pamphlet form and sold at two coppers per copy. These constituted the hymn-book for the meetings. Preachers, private members and inquirers came to the number of about a hundred and sixty, at their own charges, not only from the adjoining territory but from districts two and three hundred *li* away.

Mr. Goforth arrived on November 13th, and services began the day following. The regular schedule was as follows:

1. General prayer-meeting for Chinese at 8 A. M.
2. Prayer-meeting for foreigners at 9:30 A. M.
3. General service in church at 12:30 P. M.
4. General service in church at 6:30 P. M.

For the first eight or nine days there was deep interest and considerable freedom in prayer. Some made confessions of an indefinite character and for a time not under great conviction apparently. We began to feel that the great spiritual power that had characterized these meetings elsewhere were not to be experienced here. "There is a barrier," Mr. Goforth said, "that must be gotten out of the way. Keep on praying and believing, and God's blessing will

come." His indomitable faith rebuked us all and conquered.

The first among the school boys to come forward was a professed Christian of about eighteen years of age. His conduct and character had been considered excellent, but he mounted the platform, and under great emotion confessed to the hypocrisy of his life, and to the hopelessness of his condition. When the boys returned to the school and to the study hall, I slipped quietly to this boy's room and found him alone and weeping bitterly.

On the next day the local evangelist came forward. He is a man under forty, well educated in college and seminary, a forcible preacher, logical in his reasoning and usually quiet in his manner. His whole frame shook violently, and it was with difficulty that he could speak. With uplifted and shaking hand he repeated over and over the sentence, "I am in great fear," and confessed his unworthiness for this high office. One of the leading men in the congregation—a foreman teacher in the Boys' School, who for some time had been holding aloof, if not actually antagonizing the work of the church—arose and with strong feeling confessed that he was the barrier in the way of the Spirit's work.

From this time on restraint gradually gave way to freedom. Church officers, preachers, colporteurs, teachers, pupils, would rise in their seats and often amid violent and uncontrollable weeping would make humiliating confessions, violations of the seventh and eighth commandments being astonishingly common among those where it was least expected.

On one occasion the preaching had to be omitted altogether because confessions began at the very opening of the service and occupied the entire time—about three hours.

The burden of the preacher's message during these days was a plea that the Holy Spirit might have full control in the heart and life. As an indispensable condition to this, he urged confession and relinquishment of sin and enforced his plea by the teaching of Scripture and by his experience in such meetings elsewhere in China and abroad. By continued reiteration, this truth, under the Spirit's power, was driven home. God's word proved the hammer and the fire, the hearts of stone, proud and rebellious, were broken. Those who had dared withstand His will were humbled to the very dust.

There were also meetings of great power both among the boys and girls in school. For the first few days recitations were suspended during the time of the public services, but later a great change came over the pupils, and at their request all recitations were suspended. Some of the non-

Christian boys, sixteen to twenty years of age, whose influence in the school had been very bad, sought the help of some of the Christian boys, confessing their sins, and joining in prayer till midnight in their own rooms.

At this point there occurred the most remarkable meeting it has ever been my privilege to witness. It was at the regular morning school prayers, no foreigners being present but myself. After a short exposition of Scripture, instead of offering prayer myself, I threw the meeting open to the boys for prayer. One after another, sometimes several at a time, arose in prayer or public confession, and broke down with uncontrollable weeping, until *the entire body*, about a hundred, were weeping aloud. One of the large boys suddenly called out, "Everybody kneel," and they all went down on their knees. The weeping increased in intensity until it could be heard all over the large compound. Attempts to quiet them only increased their emotion, until we finally started a hymn, and gradually all joined in singing. They were disbanded after the meeting had continued for two and a half hours.

This experience may be explained in part on merely psychological grounds, but not altogether and not chiefly. Young men twenty years old and upward who had never prayed, in manifest agony of spirit confessing and begging for mercy, were not doing so for mere sake of appearances or in unconscious imitation. It was, in their own language, a "little judgment day," and one could get some vague idea of what the weeping and wailing and gnashing of teeth of that "*Dies irae*" will be.

On the following morning, at the same hour, the meeting took an entirely different turn, and confession was followed by reparation—books, slates, ink-slabs, towels, that had been stolen from each other were brought forth and restored to their owners, where they could be found or turned over to me. Property belonging to the school, such as lamps, wash-pans, etc., that had mysteriously disappeared, were accounted for; broken window-panes were acknowledged and paid for; cigarettes emerged and pipes were broken and trampled under foot, and obscene books were torn to pieces.

In addition to these evidences of real repentance, a deep concern was manifested for their unsaved relatives. One non-Christian boy rose at daylight and walked sixteen miles to get his brother to come to the meetings. He returned, bringing not only his brother, but a dozen of his young friends. A non-Christian teacher in the girls' school testified that he had always been a strong Confucianist, but he had to admit that there was a power here of which



Confucianism knew nothing, a power that could compel school boys to stand up and confess their sins without regard to loss of face.

On the last evening of the meetings opportunity was given for half-minute testimonies to benefits received. These were varied and interesting. "Born anew," "Raised from the dead," "Lost and found," are specimens. There was a fine response to the request for a show of hands on such questions as "Who will agree to establish family prayers in the home?" "Who will agree to give a tenth?" "Who will agree to give a certain number of days to preach

at his own charge?" One of our Bible women has already begun to make good by giving a fifth of her time every month.

Mrs. Goforth, in her helpful talks to the foreigners, in her addresses to the Chinese women, in her help with the music, added greatly to the profit of the meetings.

Until conviction was forced upon me by what I saw and heard, my faith had not been equal to believing what God by His Spirit is able and willing to do when His children will but take Him at His word. For what He has done in our own midst we praise Him.—*Missionary Review*.

## EVANGELISTIC CONFERENCE AT CHUNJU.

MISS MATTIE S. TATE.

**W**E HAVE just finished an evangelistic conference of the mission, to which most of the evangelistic workers came. It was such an inspiration to hear just what and how the others worked. Their hard places and how they met them and the general condition of the work in the different fields. The weather was fine, so that the traveling was good. Miss Meta Biggar remains over, as she is to teach in our ten days' Bible class for the country women.

Our Month's Bible Institute was the best we have had in spirit and earnestness; five women were graduated from it, and now we are about ready to start

a two-months' helpers' study class.

I think we will when Mrs. McCutchan, Clark and I return from our furlough. Mrs. McCutchen is sadly in need of her furlough. She is a fine, good woman and worker that Mr. McC. stole from the S. M. Mission.

The health of the station as a whole is very good. Miss Colton is stronger than when she came. The self-help department of the girls' school has been turned over to me, and I will want to learn something more about that kind of work while at home. The girls do exquisite work of the kinds they know, but I hope to find something more about it while at home.

### THE FRONT COVER PICTURE.

On the front cover of this issue may be seen a group of the pupils of Soochow Boys' School, giving an idea of what unusually intelligent and purposeful looking young men are attracted to these schools. Mrs. McCormick, in writing about these young men, calls special attention to the third from the left, who is a candidate for the ministry, and of whom she says: "I wish you could have heard him preach last Sunday." There is no way to estimate the tremendous uplift being prepared for China through the generation now being taught in Christian schools.



# OUR BRAZIL MISSIONS

1869—FORTY-SEVEN YEARS—1916

## **NORTH BRAZIL** **GARANHUNS**

Rev. & Mrs. G. E. Henderlite  
Rev. & Mrs. W. M. Thompson  
Miss Eliza M. Reed

## **PERNAMBUCO**

Miss Margaret Douglas  
Miss Edmonia R. Martin  
Rev. & Mrs. W. C. Porter

## **CANHOTINHO**

Dr. & Mrs. Geo. W. Butler

## **WEST BRAZIL** **YTU**

Rev. & Mrs. J. P. Smith  
**BRAGANCA**  
Rev. & Mrs. Gaston Boyle

## **CAMPINÁS**

Rev. & Mrs. J. R. Smith  
**ITAPETININGA**

Rev. & Mrs. R. D. Daffin

## **DESCALVADO**

Rev. & Mrs. Alva Hardie

## **EAST BRAZIL**

## **LAVRAS**

Rev. & Mrs. S. R. Gammon  
Miss Charlotte Kemper  
Dr. & Mrs. H. S. Allyn  
Mr. & Mrs. C. C. Knight  
Mr. & Mrs. B. H. Hunnicutt  
Miss R. Caroline Kilgore  
Mr. & Mrs. F. F. Baker

## **PIUMHY**

Mrs. Kate B. Cowan

## **BOM SUCESSO**

Miss Ruth See  
Mrs. D. G. Armstrong

ANNUAL COST  
OF OUR BRAZIL MISSIONS  
**\$46,000**



PROVIDED IN REGULAR  
PLEDGES AND PROMISES  
**\$16,000**

# OUR FIELD: 4,036,000 SOULS

**OUR FORCE:** 36 Foreign Workers, 21 Native Workers, 37 Organized Congregations, 3,458 Members, 14 Schools, 488 Students, 2 Theological Schools, 13 Ministers in Training, 40 Sunday-Schools, 1,701 Sunday-School Membership.

**OUR EQUIPMENT:** One School Plant at Lavras, valued at \$75,000; One Hospital Plant at Canhotinho, valued at \$5,000; Total Value of Property, \$80,000. There is a Debt of Between \$25,000 and \$30,000 on the Lavras School Plant.

## OUR SUNDAY-SCHOOLS ARE ASKED TO SUPPORT THE WORK OF OUR BRAZIL MISSIONS THIS YEAR

Two-Color Lithograph Certificates with Seal of the Foreign Mission Committee are issued to Sunday-Schools, to Sunday-School Classes or Departments, and to Individuals for any whole number of Shares.

**\$5 A SHARE ——— 6,000 SHARES ——— \$30,000**

**PRONUNCIATION**  
C-B-A-N-H-U-N-S: Car-ba-nun, a broad and accented next to last syllable.  
P-E-R-N-A-M-B-U-C-O: Per-nam-boo-ba, a broad and accented next to last syllable.  
C-A-N-H-O-T-I-N-I-N-G-A: Can-jo-tee-tye, a broad and accented next to last syllable.  
L-A-V-R-A-S: Lav, a broad and accented last syllable.  
P-I-U-M-H-Y: Pee-um, an accented last syllable.  
B-O-M S-U-C-C-E-S-S-O: Bing-bee-see, a long and accented next to last syllable.

PRESBYTERIAN CHURCH IN THE UNITED STATES  
EXECUTIVE COMMITTEE OF FOREIGN MISSIONS  
NASHVILLE, TENNESSEE  
EDUCATIONAL DEPARTMENT

**PRONUNCIATION**  
Y-T-U: Ee-tye, accented last syllable.  
B-R-A-G-A-N-C-A: Bro-gan, a broad and accented middle syllable.  
C-A-M-P-I-N-Á-S: Kam-pee-nas, a broad and accented middle syllable.  
I-T-A-P-E-T-I-N-I-N-G-A: Ee-tye-pee-tee-tye, a broad and accented next to last syllable.  
D-E-S-C-A-L-V-A-D-O: Dee-see-lee, a broad and accented next to last syllable.

## A LEPER POET.

MRS. S. M. ERICKSON.

**N**AGATA SAN is an inmate of the Government Hospital for Lepers at Oshima, a small island near Takamatsu, Japan. He has had the disease for many years, and is in a serious condition. His feet are gone; one hand is useless, and the other is slowly wasting away. He has no one to care for him, and in the old days he was one of the numerous pilgrims infesting the public roads or begging from door to door in the cities. Such people are a menace to the public health and, as much for this reason as for any other, the government hospital was established some years ago. Most of the lepers are, when they come to this institution, very bigoted Buddhists and they actually drove away the Christian superintendent six years ago, and requested the missionaries to discontinue their visits. So for nearly two years no Christian work was done there, and then there came a request to come again from the lepers themselves, and now the place is visited regularly every month. Practically all of the patients are now at least tolerant toward Christianity. Every one took part in the recent celebration of Christmas, and they presented an all-day programme which was very interesting. Six men have been baptized and about fifteen have become so interested that they attend all the meetings, even when there may be such a counter-attraction as a show going on at the same time. Shows are rare, while the missionary comes every month, and his meetings are often four hours long!

Among the baptized Christians is Nagata San, a Christian of nearly two years' experience. Nagata San is a poet, and it is his delight to write for the little paper published by the Takamatsu Christians. To me it is very pathetic to think of this man, so loathsome in his bodily presence, sitting down with an amanuensis to pour out

his heart to God in song, and it has been a great pleasure to try to put these poems into English so that others may share the truly poetic thoughts that are his. Of course, these little poems are not exactly translations, but I have been very faithful to the central thought contained in them, and have used his own words as far as possible. Japanese poems are invariably short, and the art consists in saying as much as possible by mere suggestion.

The first of these poems is entitled

## MORNING.

What joy it is at early morn to meet  
Beside the sea, with those who love  
our Lord,  
And whom we love; and there to read  
the Word,  
And lay our burdens at our Master's  
feet.

The next is

## EVENING.

The red sun dips into the shining sea  
And marks the ending of the winter  
days;  
Along the land the calm of evening  
steals,  
While all my heart is lifted up in  
praise.

## OF UNBELIEVERS.

O you who know not God, how can  
you keep  
The mirrors of your souls all bright  
and shining?

ON SEEING VISITING FRIENDS OFF.  
(Missionary and Evangelists.)

The evening sea reflects the hills of  
gold,

The soul of autumn hovers in the air;  
 We watch your boat glide silently  
 away,  
 And for you breathe to God a grate-  
 ful prayer.

TO CHRISTIANS IN OTHER LANDS.

There are thousands of miles of tossing  
 sea,  
 There are mountains that touch the  
 sky,  
 There are rivers and plains that we  
 never may cross,  
 But we'll meet in the Bye-and-Bye!

DEATH ALSO IS A JOY.

Though His summons may be in a  
 twinkling,  
 Rejoice when He bids you to come,  
 Nor fear the pain of the journey,  
 For it leads you to Him and to Home.

THINKING OF THE DEAD.

O friends who have gone on before us,  
 How ye shout and sing and rejoice:

Ye have entered the Heaven of Hea-  
 vens,  
 For ye hear the sound of His voice!

THE LAST JUDGMENT.

Ah, those who love not God  
 Will find their doom far in the future  
 years;  
 But He whose justice sends them far  
 from Him  
 Will part with them with tears.

THE GOODNESS OF GOD.

The fragrance of the trees, the songs  
 of birds,  
 The blossoming flowers 'mid the moun-  
 tain grasses,  
 All whisper to the soul who waits to  
 hear,  
 Saying, "God passes."

The treasures of the sea,  
 The fruits of fields,  
 They also praise. The village smoke  
 confesses  
 As heavenward its columns slowly rise,  
 " 'Tis God that blesses."

A VISIT TO THE KASAI.

REV. J. R. M. STEPHENS.

**I** HAPPENED to arrive at Stanley  
 Pool on my way to the Upper River  
 on the day the steamer "Lapsley"  
 came in, and it occurred to me what a  
 pleasure it would be if I could go up  
 the Kasai and see some of the work of  
 the A. P. C. M.—a journey I had long  
 desired to undertake.

It was an exciting moment when we  
 reached Luebo, and saw Dr. Morrison  
 and the other missionaries on the bank  
 of the river with hundreds of natives,  
 to welcome the return of the steamer.  
 Soon we were carried up to the Mis-  
 sion, which is on high ground about  
 fifteen minutes' ascent above the river.  
 Luebo is one of the most beautifully  
 situated mission stations I have ever  
 seen. And the solid work which is be-

ing done there filled me with praise and  
 thanksgiving to God.

I was much struck at the houses the  
 missionaries lived in: the whole of  
 them, except one, being made of wattle  
 and daub, or otherwise called mud  
 houses. They were comfortable and  
 cool and erected for about \$500. New  
 missionaries were able to be accommo-  
 dated easily in a way not possible if  
 expensive houses had to be erected. The  
 death rate for the Mission has been  
 extraordinarily low, only six in 24  
 years, which includes the pioneer pe-  
 riods.

I was surprised to find such a large  
 town at Luebo. When the Mission  
 started, there were only about 500 peo-  
 ple, but they have gathered from all



districts to settle in the vicinity of the white men. There are many clans in the town, each occupying their own quarters and formerly the people, numbering some 15,000 were all on the north side of the Lulua River, and the Mission was about in the middle of the town. But a few years ago the State, the Roman Catholic Mission, and the traders moved over to the south bank of the river, and a number of the people, some 5,000 I believe, went also.

The great town has been built, like all Congo villages, quite irregularly, but the missionaries felt it would be a good thing if Luebo could be laid out with some regularity, and each house have its own portion of ground with out-houses and sanitary conveniences all enclosed in a fence.

The missionaries carefully surveyed the land and have driven fine avenues, with cross roads, through the old town; and it is a wonderful testimony to the influence of the Mission that the people pulled down their old houses by the hundred, and rebuilt them on the allocated sites. It was delightful to see the well kept roads, and the fences around each property, with, in many cases, a neat entrance gate. There are now 10,000 people in the town and the different chiefs with the advice of the missionaries have drawn up a code of laws for its governance, which it is hoped the State will endorse.

I spent five full days at Luebo and the memory of them will always be a joy and an inspiration to me. The kindness and gracious hospitality I received, and the way the whole staff laid themselves out so that I should see and know all that was possible in the time has made me a great debtor to the Presbyterian Mission. I was told that in all the 24 years of their work, I was the first B. M. S. missionary to visit them, with the exception of Mr. Lambotte, who was there with Dr. Anet when he was prospecting for a site for the Belgian Protestant Mission. I was entertained by Mr. and Mrs. Allen, two choice spirits, and as Dr. Morrison

dined with us most of the time, we had many opportunities for conversation.

I rejoiced greatly at the wonderful spiritual harvest which has been reaped since the work commenced, only 24 years ago, and as far as I could judge the methods employed have been very sound. A church of at least 10,000 is a great triumph, and a glory to the name of our blessed Lord. The development of church government—the investigation, and settling practically, of all matters requiring attention and discipline, by the elders—much impressed me. I know of no other mission where such progress in this direction has been made. On the Lower River, in our Mission, we have done much in teaching our churches *self-support*, but we certainly are behind Luebo in the matter of *self government*; the Elders' court hears all the different matters which arise concerning church members and deal with them; the right of appeal to the missionaries now being seldom exercised.

I was glad to know that members, when restored, were required to make a public confession, and express contrition. It is a very salutary practice.

I found there were six elders and that they met Dr. Morrison once a week to report their proceedings and decisions, and to discuss Church matters generally. I was present at one such meeting and much interested in the procedure. Moreover so much confidence is now put in the decisions of these elders, that many village palavers are brought to them for arbitration.

I was also much interested to hear that the large body of evangelists have a president, and that many questions affecting their work are brought first to him, who acts as their spokesman and lays the matter before the Elders' session.

Many more evangelists are now being supported by the Church than formerly and they are not sent simply to a village, but are responsible for a certain district. There are a good num-

ber of the evangelists who are voluntary workers.

The evident love of the people to come together for the daily early morning service was striking. Every morning at 5:45 some hundreds gather from the villages at the ringing of the bell and join with the station people and missionaries for a short service of worship. And on Wednesdays the prayer and praise meetings which are held, I am told, in some fifteen quarters of the great town of Luebo, was most inspiring. The people seemed to take a joy in their worship, and as I sat in the fine thatched open chapel on the one Sunday I was there, and saw the audience of over 1,300 singing praises and rejoicing in their salvation, my heart was deeply stirred. I felt it a great privilege to speak to them a few words on Hebrews 13:17., Dr. Morrison acting as interpreter as the language is different to ours of the Lower River. I trust the Mission may not be led to build a brick building on foreign lines, but to use this chapel, so adequate and appropriate, until it may be possible for the native church itself to build a more permanent type of building.

The day school with its hundreds of young people from the villages and the boys and girls who are residing on the station and who come from towns far away, was well taught.

The training school for evangelists, which is in the charge of Mr. Allen, is a most important branch of the work, because on the thorough training of those who go to preach the eternal truths of the Word of God, will depend, in a large measure, the character of the Christians in the future.

I was taken to the plantations so splendidly managed by Mr. Hillhouse and Mr. Edmiston, and I predict there will be great results from this part of the work, not only in raising the needed and much valued vegetables for the missionaries, and the growth of cotton and other crops which will have a con-

siderable value, but in teaching the natives improved methods of agriculture. Other industrial training is also being given. Very good bricks have been made for the Hospital now in course of erection, and with the coming of the new power engine of some 25 H. P., the saw mill will cut up great quantities of timber for use and for sale.

Of Mr. Hillhouse's work and the motives which brought him to Congo at the age of fifty-two, I cannot venture here to speak. I should like to write some other time an account of his coming to the Mission Field, by itself.

I saw something of the splendid medical work which is being carried on, and the crowds of patients which visit the dispensary daily. I venture to record two incidents which will show the value of the presence of a qualified medical man on a Mission Station on the Congo:

Dr. Stixrud, a highly trained surgeon, had operated just nine days before my arrival on the wife of one of the missionaries, for appendicitis and other serious internal complications, an operation I was told that would be considered of some magnitude at home. She was recovering splendidly, and it was touching to note her joy at not having to leave her husband and her work and go home. She had been out about two and a half years, and her first furlough was due, but it would have been running grave risks for her to have attempted the journey in her condition. What her husband's joy and gratitude to God, and the doctor, I cannot venture to describe; nor the relief to an overworked staff that not only was a valuable life spared, but that her and her husband's services were still spared to the work. It seems to have given all the missionaries there a new confidence, that, even if overtaken with serious disease, they have such trained help at their disposal. And the other case:



I was sitting on the verandah of the house on the last evening of my stay, chatting with my hosts, Mr. and Mrs. Allen, and Dr. Stixrud, when a group of boys appeared. One boy, they said, had been taken ill suddenly, and would the doctor look at him? Dr. Stixrud at once examined him and found that it was a case of strangulated hernia, and that an immediate operation was necessary. Within an hour the boy was on the operating table. Nurse Fair, the first trained nurse who has come out to the Mission, was giving the anaesthetic and Mr. Allen and myself were helping in sundry ways. Fortunately the doctor of a mining company, on his way home, was at the station, and kindly helped Dr. Stixrud. Dim lamps were all that the surgeons had to work by, and I shall not easily forget the cramp of shoulders and arms as one tried to shed all the light possible on the patient. How those doctors worked! It was a difficult case, and it was not over until just before midnight. During the operation which lasted nearly two hours, a furious tornado had been raging, and the rain was coming down in torrents. The boy was put on a stretcher covered with waterproofs, and the nurse led the procession with a lantern, for the patient had to be carried two or three hundred yards, to a rough shed at the back of the nurse's house, which is all they have at present as a hospital. One prayed that the bearers would not slip on the slimy paths. A hospital with men's, women's, and children's wards, and an operating room, I was glad to see was being built by Mr. Hillhouse, and such difficulties will soon be things of the past. Next morning I heard that the boy was doing well, and would in all probability recover. He came from a village 120 miles away, and was on a trading trip. What will be the effect of this operation, in the future, one wonders.

The finely equipped printing office attracted my attention, and "The Kasai

Herald,"—the mission magazine—and the many books needed for the work are all produced here.

In the steamer "Lapsley," the Mission has a most comfortable and useful boat, and Mr. Scott is a very careful and congenial captain.

Mr. Arnold, who is an honorary worker, is giving his time and strength to the business departments of the mission, is rendering most invaluable help. I would that there were many more Christian laymen like Mr. Hillhouse and Mr. Arnold, who would give themselves and their possessions to Christ, for His glory in this dark land.

Of my intercourse with Dr. Morrison, the long talks we had day by day, discussing nearly every phase of mission methods, results, and problems, I cannot now write. Dr. Morrison has been appointed by the Board of Missionary Preparation (in connection with the Continuation Committee of the Edinburgh Conference, to send out a questionnaire—addressed to missionaries in the Pagan sections of Africa—to representative missionaries in the Congo, on the subject of the preparation of missionaries. It is a matter of great importance.

The A. P. C. M. should be, and is, proud to possess such a leader as the Rev. Wm. Morrison, D. D., whom God has so greatly blessed during the twenty years he has labored for Christ in Congo.

I should have rejoiced, if time had permitted, to have visited the other stations of the mission—Mutoto, opened in 1912, in memory of, and named after Mrs. Morrison (Mutoto was her native name, meaning star), and Lusambo opened in 1913, and now the station, Banzeba, in the Bakete country, which will take the place of Ibanche.

This brief sketch is very inadequate, but it is an attempt to pay my tribute to the work that has been accomplished by God's grace, and to say how greatly I rejoice to have been privileged to see it.



If the Presbyterian Church in America could see with their own eyes, as I have seen, the work wrought by the splendid body of men and women who are toiling in their name, here in Africa, surely the reinforcement of money and laborers so urgently required, would be forthcoming speedily. It is a time of great, and, I may say, passing opportunity. Catholic opposition is strong. Protestants must occupy all the ground they possibly can *at once*,

or the work will be ten times more difficult in the future.

May God awaken His people everywhere in America and England, the missionaries here, and the churches at home, so that they may give and pray, especially pray, that He will thrust forth laborers into this mighty harvest field of the Congo—that the things which have been achieved may be as the droppings of a shower, to the great flood of blessing He will send in the coming days.

### SPEECH SEASONED WITH SALT.

PROF. ANDREW ALLISON.

THE second class" said Mr. Moffett—"the ones sown on stony ground, are those who hear the gospel and know it is true. But they can't stand opposition and have no 'constant heart.' There were lots of people like that who heard the gospel during the first week of the New Year, when they opened the new hall here; they liked it, but their neighbors didn't, and they laughed at them, and made trouble, and so they simply stopped coming."

They were sitting under a copper lamp hung from a high brick ceiling, around a square table, each of the nearer half dozen with his mark open at the fourth chapter. Of those away from the table, a few had drifted in from the chapel across the little courtyard to look and listen for a moment—evidently of the wayside class; they would float out again presently through the chapel and into the street, and join the current, northward or southward as their own eddy in the stream might whirl, of those going their ways not knowing nor caring that they were without hope and without God in the world. But most of the group were listening intently from their benches against the wooden partitions that shut off on both sides the school rooms within; some had been there last Wednesday night too, and some were new comers

not enrolled or inquirers. But they wanted to know at any rate, if not what the Master said, then what the "foreign teacher"—not much "foreign devil" in the open now at Kiangyin—was saying,

An old man of respectable small tradesman type,—rather an unusually straight-backed, keen, old fellow, with a grey moustache,—brightened up and spoke. The speech of the people was his,—pithy and full of ready-made phrases, with enough of familiar quotations from the classics to prove him none of the lowest, and the others listened with the attention that comes as surely in China as it does anywhere else when a forceful character speaks.

"That was my class, at first, after those Right Month (first month), meetings when I heard the doctrine and knew it to be true. None of the people around me believed; and when a man's house burned not far from mine, they said, 'That's what your Jesus doctrine does; you wait and see what happens to you.' And my landlord came to me one day and said: 'The risk is greater on your house than before, because you believe that doctrine. The fire-spirits are angry with you now, and there is no telling what may happen, so I am going to raise your rent.'

The neighbors talked so much, and bothered me so about my new religion; and I was so troubled about the raising



A typical Chinese church building.

of the rent, that finally I said to myself, 'Well, it's going to be like this all my life, I can't stand it. I'll just give it up and go back to the old life. And I told the landlord not to raise the rent, for I thought the fire spirits wouldn't trouble me.

But I had no peace at all. I knew what I had heard was true, and I could not forget it. And I got so miserable after a while that I said: 'Well, I'm selling my soul for two hundred cash a month; it's worth more than that. I shall tell the landlord to raise the rent if he wants to, and I'll go on back to the chapel and hear the gospel again. And I've been coming ever since.

We have to come to church—can't do without it. You see, it's this way: You know those knives we chop carrots with? Well, if you put one of those by for a little while, the carrot juice rusts it, and you have to grind it smooth before you can use it again. We get a little rusty on ordinary days and Sundays and Wednesdays we get ground up again, and it's all right."

"Yes," said the younger man at his side, turning the leaves of his testament as if it meant something to him. "it's a great thing to come here." "Here" (he swept his hand around the table) "where we're all of one heart, you can feel the Lord among us as we tell over things. But out there among the neighbors and their talk—ah! it's very different."

It is different, indeed; and the Wednesday evening Bible study has been the means of introducing some men

just out of heathenism to the Little Sanctuary that He promised to be, far off among the heathen. We are having undoubtedly the finest opportunity, at our North Gate Chapel that was opened under such pleasant auspices at Chinese New Year that we have ever had here; and we think we see a purer type of Christian developing there,—a type that tends more to emphasize Christian love, and to regard the church rather as a body—a living organism—than a society—than we have in a good many of the older Christians. There were such well behaved and attentive crowds there as restless New Year does not often show; and now after two months there is still an attitude that we are very glad to see, and when the little group of Bible students gathers in the inner room while the crowd is talked to without, every time there is talk that isn't without grace or seasoning of salt; and the heart of the leader rejoices in the Bond that is strongest of all bonds among men. And the thing to pray for is that He may be sufficient for each one of these alone in the midst of misunderstanding and opposition and the observation without sympathy which must be torture, as Mrs. Browning says, even for those who have not had their sensibilities quickened from their childhood by loving consideration.

Home Christians! Think a moment of why you are refined and cultured and beauty-loving and sensitive. Every trace of refinement in you that is real and true in the eyes of the Master who was "the first true gentleman that ever



breathed," and is not simply habitation to the ease of a civilization you had nothing to do with evolving, is of Him. Every bit of culture—"That process," somebody says, "by which the individual produces in himself the history of the race," and so not simply a conglomerate of bits of poetry and painting and little daintiness picked up here and there in school or out, and not relating me at all to men as a better and more understanding child of the world and the ages—that you possess, lovely gentlewomen or fine gentlemen of a country where you can move among your peers, is of the One who having never learned, yet knew better and had *the* cultured spirit of the times. Your true beauty-loving,—(not fastidious finicalness which likes to forget that there are many and many who live their lives in the midst of what you cannot endure to see for a moment)—is of Him. Your sensitiveness—(not

hasty resentment against slights real or fancied, but that fine and high organization of spirit that links you with all pain and all joy in all the world, and gives you infinite anguish and infinite delight that lower sons cannot in the least understand)—is of the One who was grieved for our iniquities long before bodily torture came.

He gave you these. And does it matter to you that a few humble Chinese in well-worn cotton clothes, come at an appointed time out of low, dark, dingy homes among many more such homes full of coarsely criticizing or, at best, indifferent neighbors, and gather around a mean table over a book that moves them to eager, but pure and gentle speech, and to a broad love of heart that links them in one with the representative of yourselves who sits there? Are you glad? And are you sorry that the rest, who could come, "would not?"

*Kiangyin, China.*

## QUARTERLY REPORT FOR SUTSIEN.

MRS. B. C. PATTERSON.

THE two most prominent things before us this quarter have been:

1. Famine among the Chinese and

2. The *fear* of lack of funds for carrying on the work. I say "fear," because there has been more fear than actual scarcity of funds.

Both the schools raised their prices fearing the money from the United States would be less, but the attendance is about the same. The girls fully as many.

The girls' school has had a very trying experience. The matron, who was one of our most trusted Christians, was accused of misappropriating funds.

She appealed to the session of the Church.

They spent several days of hard labor over it. They could not prove her guilty, nor could they prove her entirely innocent of all the charges. It

was necessary to discharge her, so Miss McCutchan has the trying experience of initiating a new matron.

In January Mr. Patterson held a conference with all his native helpers for ten days, which he considered most helpful.

Mr. Chu, our native pastor, reported for Sutsien.

He spoke under two heads.

1. The progress of the work.

The people listen much more willingly to the gospel now.

More have been baptized here in the last three years than during the seventeen previous. He notices a marked change in his reception in the street and in the stores.

Books are bought as never before.

2. He made special mention of the work among the women, which is carried on exclusively by the missionary ladies and a few native women.



We have more than twenty women and girls that lead services and most of them do well.

Mr. Long, a degree man, which means a graduate according to the old style of examinations, offered to spend this year preaching, if someone would feed him. A native Christian agreed to do that. He had two months of special instruction before beginning his work.

There have been eighteen baptized this quarter and two babies.

One of the babies has since died, but the parents manifested real Christian fortitude over it, for which we were very thankful.

Hugh Bradley, son of Dr. Bradley, came before the Chinese session and was received. Afterwards he was given a letter of dismissal to his father's home church in South Carolina.

Famine work for Christians has been started in several places.

Persecution of Christians has not ceased at Sutsien by any means.

One of our young men is having his life made very miserable just now by his mother because he wants his wife to attend church.

Another person who claimed persecution, we found was due to other causes besides religion. It takes eternal vigilance to keep up with Chinese tricks.

It also takes great faith to be a missionary. Their superstition and their fear of an incensed false god, are almost insurmountable difficulties.

Two new centers of work have been opened up in the country, so our district now touches that of the Northern Presbyterians, both on the North and South.



Locks in the Grand Canal, Tsing-kiang-pu, China. House boat being pulled by wire cable worked by man power.

Mrs. Bradley reports her two Bible women as having done good work, both in city and country. Miss McCutchan has found time from her school work to visit with them on Saturdays and Sundays. A class for young married women was opened after New Year, and five young women are studying three hours every morning. One of the Bible women teaches them, Mrs. Bradley herself giving them a special course in Bible study.

Dr. Bradley has hoped in vain for a trained nurse, so he is training his own now. He has a class of six Christian young men studying nursing that give promise of great usefulness.

The robbers supply the hospital with many of its surgical cases either as wounded soldiers or wounded civilians.

The robbers use large pieces of iron or lead as bullets, which make frightful wounds. Three of their victims are now in the hospital. Two required amputations and the third has a large hole through his thigh, that is causing considerable agony.

The work progresses in all its various departments.

We feel more and more that God is with us, and more could not be asked.

Wanted to Exchange Stamps and Coins: The McGinnis boys in China wish to exchange Chinese stamps and coins for those of any other nation except the U. S. A. Please write to Griffith or Paul McGinnis, Tunghiang, Chekiang, China.

## WHEN MY DREAMS COME TRUE.

MRS. F. M. EVERSOLE.

When my dreams come true—when my  
dreams come true,  
Oh, the changes there will be on each  
side the oceans blue;  
Backbitings, malice, envy, and self-  
seeking now so rife,  
Will long since have been forgotten,  
and no more will there be strife.  
Peace will reign all round this planet,  
and no more we'll hate our brother,  
But from pole to pole, from East to  
West, learn love for one another.

When my dreams come true—when my  
dreams come true,  
To tiresome statistic blanks we'll bid  
a fond adieu,  
And we'll work away in comfort with  
nothing on our mind,  
But the preaching to the heathen, and  
the lost to seek and find.  
Then there'll be no tangled problems  
to harass and vex the soul,  
And as now we see in part, then we'll  
understand the whole.

When my dreams come true—when my  
dreams come true,  
Good things there will be coming from  
o'er the oceans blue;  
There'll be letters from the friends who  
have scratched me from their mind,  
Saying they will never more forget me,  
and prove faithful, true and kind.  
There'll be answers to my questions,  
and the day I will not rue,  
That I sailed as missionary—when my  
dreams come true.

They will tell me all the things that I  
now so long to know,  
Not just merely hint about them, then  
go on with easy flow  
To some other newer subject, of which  
I have not even heard,  
Touch upon it, oh, so lightly, and then  
stop with just a word  
About "so-and-so, whose married," and  
the dress that she had on,  
Is not mentioned, and two thousand  
miles away I wonder, "who on  
earth is John."

When my dreams come true—when my  
dreams come true,  
Those letters will take on a merrier  
ring from o'er the oceans blue.  
They will make me know the writer  
was not thinking of the dead,  
And I'll feel I've had some good news  
when those letters have been read.  
But the pyramids were not builded, nor  
Rome founded in a day,  
So I'll stop this dreaming, dreaming of  
things yet so far away.

## PERSONALIA.

A very happy letter from Rev. Plumer Smith, dated Luebo, December 7, announcing his own marriage on December 7th, which was mentioned in our personal column last month, spoke also of the arrival of Miss Balty, who went out from Belgium to do mission-

ary work, and incidentally to consummate the happiness of Mr. Daumery, who has charge of our Missionary Press. It is never safe to take a marriage for granted until you have positive evidence that it has actually occurred. This one, however, was

scheduled to come off about Christmas time, some delay having been caused by failure to receive government endorsement from Leopoldville, and as no cable announcement has been received of any further delay, we think we are reasonably safe in referring to it.

One of the missionaries writes that when the coming of Miss Russell was announced to Mr. Smith, the matter having been in great uncertainty up to the time of the announcement, he held up his hands and exclaimed, "The Lord hath done great things for us, whereof we are glad."

Rev. Alva Hardie and family have made arrangements to sail from New York, returning to their field of labor on May 5th. Mr. Hardie rendered valiant service for the Committee while he was at home on furlough, having been one of our best assets at the Missionary Conference at Montreat last August, and having visited many of the churches in Texas and in other States during his furlough, giving them a new view of the importance of our mission work in Latin America.

Dr. A. C. Hutcheson and family are booked to sail from Vancouver on the S. S. Asia on May 18th, returning to their work at the Kashing Hospital. Dr. Hutcheson has been spending several months in New York pursuing special studies in X-ray work and other lines of his profession, on a scholarship provided by the China Medical Board of the Rockefeller Foundation. He also carries with him a splendid X-ray outfit for the hospital, costing about \$2,500, which was also the gift of the China Medical Board. These donations were made because of the



MISS CARRIE KNOX WILLIAMS

impression made by Dr. Hutcheson on members of the Board as being the kind of man in respect of ability and character in whom they could afford to invest their funds.

We regret to learn through a letter from Dr. McFadyen of the serious illness of Rev. M. B. Grier, of our Hsuchoufu Station, which will probably necessitate his coming home for medical treatment some time in the spring. We republish in this number an article by Mr. Grier from the March number of *The Missionary Review of the World*, giving account of the remarkable work of grace at Hsuchoufu connected with the evangelistic meetings held by Mr. Goforth, whose work has been so wonderfully blessed in many other places in China.

Our friends at Kiangyin have been



having quite a serious time in respect of health recently. Miss Ida Albaugh and Miss Carrie Moffett are both home on sick leave. Rev. Lacy Little has been obliged to take rest cure treatment for six weeks on account of a nervous breakdown, and Dr. Crawford has had to go under the knife for appendicitis. We publish in this number an interesting account of the opening of the Woman's Hospital at that station, prepared by Mrs. Andrew Allison, and sent us by Mrs. George C. Worth.

We announced in the personal column of the April number of *The Survey* the expected arrival in this country of Mr. and Mrs. Venable, of Kunsan, Korea, about April 10th. We present herewith and introduce to our Juniors their two very attractive-looking children, William Anderson, Jr.,



William Anderson, Jr., and Elizabeth Heiskell Venable.

and Elizabeth Heiskell, whose personal acquaintance we hope to make at Montreal this summer.

We also announce the marriage at Lavras, on December 28th, 1915, of Mr. Frank F. Baker, one of the faculty of the Instituto Evangelico at Lavras, to Miss Irene Allyn, a daughter of Dr. H. S. Allyn, of our East Brazil Mission. We extend to these young people our most cordial congratulations and good wishes for a long life of happy and useful service together.

The following new missionaries sailed for the field on March 4th:

From Vancouver on the "Empress of Japan"—

Miss Esther B. Matthews for Korea, and Miss Carrie Knox Williams for China.

From San Francisco on the "Chiyo Maru"—

Rev. and Mrs. W. C. McLaughlin for China.

Miss Annie R. V. Wilson, who has been at home on furlough, also sailed on this steamer with Mr. and Mrs. McLaughlin.

Miss Matthews goes as a trained nurse to help Dr. Wilson in the hospital at Kwangju. Miss Williams, also a trained nurse, goes to help Dr. Bradley in the hospital at Sutsien.

We regret to learn that Rev. C. L. Crane, who expected to be in the party of missionaries for Africa sailing from New York on March 9th, was prevented from going by an accident to his little daughter the day before the time of sailing. It is not thought that the child sustained any permanent injury, but the physician who was called in, thought the matter was serious enough to make it unwise for them to start on the long journey at that time.

### DO YOU KNOW?

1. The number of communicants added to our church in foreign lands during the year ending March, 1916?

2. What plans are being made to

stimulate self-support in Africa?

3. What keeps the Girls' School at Pernambuco from doubling its attendance?

4. What incident in our Mexican work makes it especially encouraging?
5. Why Yuan Shih Kai has postponed his coronation?
6. The results of the National Evangelistic Campaign in Japan?
7. In which mission field Home and Foreign missions is being carried on by the native church?
8. What town in China, once antag-

onistic to the gospel, recently offered its Assembly Hall for an evangelistic meeting?

9. What interesting event recently took place in Kiangyin?

10. What substantial benefit was gained by the good impression made upon the Rockefeller Foundation Medical Board by one of our medical missionaries?

## SENIOR PROGRAM FOR MAY.

Arranged by Miss MARGARET MCNEILLY.  
Topic—*General Review of the Field.*

Hymn—The Whole Wide World for Jesus.

Scripture Reading—John 4:35-38.

Prayer.

Minutes.

Roll Call—Answer with a missionary news item.

Business.

Solo—The Light of the World is Jesus.

Topical—China, the Land of Surprises.

True Heroism in Uganda.

Why the Church in Korea Grows.

Japan's Evangelistic Campaign.

Protestantism a Force in Mexico.

Latin America and Rome.

Hymn—Behold the Fields are White.

Prayer—Thanking God for the blessings He has wrought during the past year.  
Prayer for the needs of the fields.

### *Suggestions.*

The articles given in the Program are from our own missions. In connection with each article let the different members of the Society give both the needs and the en-

couragements of our various fields. These can be culled from "Our Missions Abroad" (the Annual Report of the Foreign Missions Committee. This report may be had for the asking.) In the current issue of The Survey the article "General View of the Fields" will be of great help.

At the close of the meeting, for the last prayer ask each member to remember the needs and encouragements brought out in the program, and make special petition for them.

An article in the March, 1916, issue of The Missionary Review of the World, entitled "The Women of Mexico," will furnish interesting facts for the program.

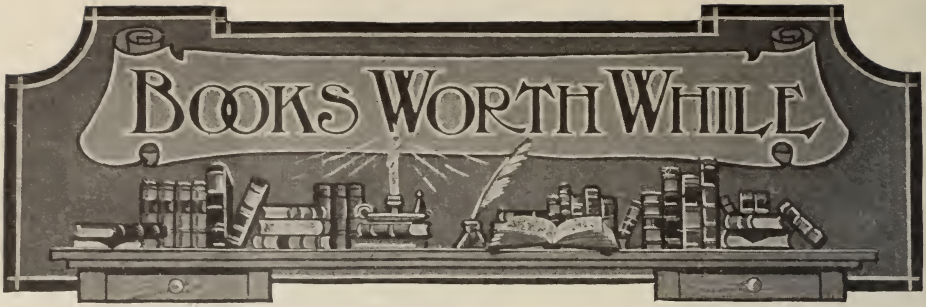
Make earnest prayer for the work in all our fields, that it may not be hindered, and that we may not have to retrench.

\* \* \*

The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year, \$1. These programs are issued the 15th of each month for use the succeeding month.

Miss S. C. Sprangler, of Knoxville, Tenn., says "The Missionary Survey is surely second to no other missionary magazine, and the price is so reasonable that it seems there should be no trouble in putting it into every family in the Church."





*The Christian Movement in Japan*, including Korea and Formosa. A Year Book for 1913. Eleventh Annual.—pp. 786, \$1.25.

This is a very concise and complete review of all religious and philanthropic work in Japan as well as a full report of the various Mission Bodies and Churches. It includes among its contributors a large number of the most experienced and able writers on Japan, both Japanese and missionaries. In Dr. Greene's very discriminating Political and Social Survey, the Korean problem, the suicide of Gen. Nogi and the Californian question are among the important interesting questions discussed. Full reports of the Continuation Committee's Conference with Dr. Mott, and of the Federated Missions Conference, together with papers presented, occupy a large place. Such vital topics as Newspaper Evangelism, English Bible Study, Religious Literature, Christian University, Peace Movement, Eleemosynary and Social Work, and Biographical sketches, are among the topics presented. The scope of the volume has been enlarged this year and large space is given to Korea and Formosa. In the Appendices, full statistical tables, lists of Christian Educational Institutions and Publications, Missionary lists, and other material add greatly to the value of this volume. Three excellent up-to-date maps of Japan, Korea and Formosa will be appreciated. As a reliable and valuable compendium of all that its name implies we can recommend it to students of Christianity, Mission Classes, and all who wish the latest information on religion in Japan.

Edited by John L. Dearing D. D., assisted by Mr. G. M. Fisher, Rev. G. W. Fulton, D. D., Rev. D. C. Greene, D. D., LL. D., and Rev. D. B. Schneider, D. D.

For sale in America by the Missionary Education Movement, 156 Fifth Ave., New York City.

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**JESUS AND CHRISTIAN DOCTRINE.** By Thornton Whaling, D. D., LL. D. p. 86. Presbyterian Committee of Publication, Richmond, Va., Price 60 cents.

This book is composed of the Avera Lectures, four in number, delivered before Trinity College, Durham, N. C., for the year 1914.

We do not wonder that those who heard them requested to have them in permanent form, and we are glad the author has complied with this request. The topics discussed are Jesus and the Scriptures, Jesus and His Atonement, Jesus and His Kingdom, Jesus and His Apostles.

We consider this a really great book, not in size, but in quality. It is theology touched with emotion. Thoroughly sound according to the strictest interpretation of Calvinistic orthodoxy, it still presents the subjects discussed from the modern point of view. The lecture on the Atonement is pre-eminently fine. We cordially commend the book to our laymen, who will find in it an able discussion of these great and fundamental themes in a style which is both readable and comprehensible.

**BAHAISM AND ITS CLAIM—A Study of the Religions Promulgated by Baha Ullah and Abdul Baha.** By Samuel G. Wilson, A. M., D. D. p. 298. Price, \$1.50 net. F. H. Revell & Co., New York.

Our readers will remember that in 1912 our country was favored with a visit from a certain Abdul-Abbas-Efendi, a Persian prophet, representing what is known as the Bahi-Bahai Movement. At that time he was considerably exploited in some Unitarian pulpits in New England, and was given, we were told, quite a favorable reception by Archdeacon Wilberforce, of the Church of England, on his visit to that country. The movement is said to have several millions of followers in different parts of the world. Evidently it does not require to be understood by its adherents, or so large a following would not have been possible. We suppose that as a sort of diversion for some of our idle rich, who have broken with Christianity, it is about as harmless a one as could be found. The time given to the study of it would be taken away from things that would perhaps be equally as unprofitable. It seems a pity that any one should have to write a book to expound and refute so absurd a religious phenomenon as this appears to be. There are those among us, however, who need protection from things of this kind, and there are others who are



interested in all of the phases of Oriental mysticism which are being so much exploited at the present time. To all such we commend this book, in which they will find

a very clear and interesting account of this Oriental cult, what it stands for and what it aims at. Dr. Wilson's volume forms a notable addition to the History of Comparative Religions.

## THE LOGIC OF THE MISSIONARY.

W. H. FITCHETT.

**T**HE Christian missionary is a human phenomenon without parallel in history. A certain measure of half-pitying contempt commonly gathers about him. He has the scantiest equipment. He carries no arms; he is clad with no civil authority; he has very little money; he is usually alone. He has only a message and a motive. The message is the story of Christ, and the motive is the love of Christ.

And, somehow, he succeeds everywhere! He works a miracle which all the resources of science, and literature, and civilization without him could not do. A pagan race, it is true, can learn the mechanical arts and borrow the dreadful weapons of civilization. Japan has done this, and has shifted the very center of political gravity for the whole world as a result. But to create a new moral character in people foul with the vices of heathenism, this is a miracle beyond the wit of man to accomplish. But the missionary does it! He lands on some lonely and savage isle, and, under

black skins, in dull brains, in human souls made fierce with whole centuries of savage ancestry and habits, he yet creates a new character. By some strange magic he reproduces, on such strange soil, the best morality civilized lands know. In races that yesterday were heathen and savage, he somehow develops many of the qualities of saints, and, not seldom, something of the temper of martyrs.

What may be called the secondary results of the missionary's work are, in their kind, marvelous. He civilizes, though civilization is not his immediate aim. For a barbarous race with a rude and scanty vocabulary, he creates a written language. He gives them a literature, and a faculty for enjoying it. He raises womanhood; he creates homes; he draws a whole race to high levels of life. He does this under all skies and on all shores. Now, on any reading of the story, this is a social miracle.

## THE HUSTLERS.



This is the name of an organized Sunday School class in the Brownsville, Texas, church, led by Mrs. J. G. M. Ramsey. And they are "hustlers," for they secured 24 subscriptions to the Missionary Survey and put their Church on the Honor Roll. Here is a picture of some members of the class, with their teacher. Top row: James Russell, Leon Morton, Marcellus McDavitt. Bottom row: William Brown, Mrs. Ramsey and Raymond Dickson. Four of the boys were absent when the picture was taken.



## A LITTLE ROBBER WHO FOUND A GREAT TREASURE.

THE STORY OF A BAD BOY.

REV. W. H. SHEPPARD, F. R. G. S.

**F**AR away in the great Kassai Valley of Central Africa where the leopard hides in the shelter of the great forests, and the deadly boa-constrictor glides through the tall grass—in that land where as soon as night falls wild beasts of every kind go forth to hunt and to kill, there passed one day a band of cannibals, the horrid, blood-thirsty Zappo Zaps who sharpen their teeth till they look like cross-cut saws, and who eat the flesh of human beings.

Traveling with them were two baby boys, thin, emaciated little fellows, one four and the other six years old. The father and the mother of the children had been murdered and it would not be many days until the two boys would meet the same fate. It happened (except nothing ever just happens in God's kingdom, it is all part of a plan) that the cannibals passed near one of the few mission stations that had been opened in that country, and the missionaries begged the savage chief to leave the children with them at the Mission and let them care for them and make strong men of them. The heart of the chief softened, and he gave the poor naked little heathens to the "God-Man," as they called the missionary. Their new friends fed and clothed them and made them comfortable in every way, and because the boys could not remember their names,

they were called John and Willie. From the day that they were taken from the cannibals, they began to grow strong and lively, and were as full of mischief as any American four-year-olds. There was not anything that they did not get into, but one day they went too far. In the missionary's back yard a big tame monkey was tied and Willie gave the poor creature a hard whipping. The monkey could not resent the beating just then, but it treasured the thought of it in its heart, and one day it broke its chain, found Willie, threw him down and bit a piece out of his leg; and before help could reach him, the monkey fled to the forest where he was afterwards found and shot. Everything was done for Willie, but in a short while he died from blood poisoning; and in the cool of the evening, they buried him, far from the home of his father with a service of prayer and song and Bible reading, all in the native language. John and his playmates seemed deeply grieved for a while, but it was not long until John forgot how Willie's cruel act had caused his death, and he grew worse every day till he was the terror of all the village. He cared for nobody; he would not help the other boys with the work of the station, and above all things he loved to fight. His heart seemed to be made of stone. Nothing that his good friends had done for



him, nor anything that they could say, had any effect on him. And they often wondered if they had saved him from death by the cannibals to lose him in a worse way.

Night after night, John would startle the neighborhood with some fresh piece of mischief. One time the awful noise of chickens cackling, roosters crowing and hens squawking brought everybody out to the hen-house sure that a boa-constrictor was in the house, and with gun ready to shoot the intruder, the missionary found just in time that it was John crouched over in the corner with a big fat hen hidden under his loin cloth. He refused to come out and not until he was pulled out, fighting and kicking, did he give up his hen.

Another evening at sunset, as the family was resting on the porch after the day's work, a noise in the grass attracted their attention, and again they supposed that a boa-constrictor was chasing something; and running to the spot, found John struggling to hold a great big duck that he had succeeded in slipping up on. The drake was beating him viciously in the face with his strong wings, but John held on and not until he found that he had been discovered, would he, unwillingly, release his hold on the duck.

The story of John's robberies would fill a book. He would not do a thing in the day time, but the moment night came John went to work. He prowled over the whole station, and just to keep from being shot in someone's henhouse, or being stolen by a leopard before he could steal the leopard, the authorities of the village built a little house and concluded to fasten him up in it every

night. The first night that John was locked in his little house, the town slept sweetly, feeling that for one night they knew where John was. But, alas, for all their plans! Early the next morning some hunters found John asleep in the forest and a pile of chicken feathers beside him told the story. The wily fellow had dug a hole under the walls of his house with his bare hands, and had slipped out and visited a hen roost and had gone into the forest, roasted and eaten his stolen chicken and had curled up and gone to sleep in the ashes.

When patience was almost exhausted and the missionaries almost despaired of making anything of the boy, he astonished everybody by asking for some socks to hide his feet from which every toe but his big toe had been eaten off by "jiggers," an insect like a flea.



Little Sisters Acting Little Mothers in Japan.  
*Courtesy of Spirit of Missions.*



Then a wonderful thing happened to the boy. The God he had been refusing to listen to for so long, spoke again to him in a still, small voice, and John listened. The prayers that had been made for him so long were answered, and John started to the mission school, Sunday and every day; and although the other boys laughed and made fun of him, he attended regularly. Then they saw that he was in earnest. He joined the training class that prepares the natives to join the church, called the catechumen class. And in that land where they have been without the Gospel so long, they have church every day; then can not hear its wonderful story often enough. And John, who had given the village so much trouble, was there every day. He asked that a bamboo house be built for him in the missionary's yard, and he who had been the thorn in the flesh became so industrious, so honest, and so thoughtful, that he was given entire charge of the tame monkeys and of the chickens, and never was one missing. He loved to do the most menial tasks: help the cook, scrub the

pots and pans, and work in the garden. He was a new John, truly.

At the end of a year of training in the catechumen class, John gave such a clear testimony, that he was taken into the church and baptized. And John found a treasure more precious than rubies and more lasting than gold. His face shown with happiness; his heart and his voice sang the praises of the loving Lord Jesus who had forgiven his wild, wicked life and had given him a new heart and a right spirit, and he led the band of church singers.

He had a talent for carpentry, and learned to make chairs, sofas and beds, and made them so well that he was made the head instructor of the big Industrial School at Ibange. The missionaries felt repaid for all the trouble that they had had in making a poor, weak, wicked boy with God's help, into a noble Christian man who used his life to make good Christian men of other boys in that heathen land, where there are so few teachers and so many begging to be taught the wonderful story of Jesus and His love.—*By courtesy of Onward.*

## JUNIOR PROGRAM FOR MAY.

Arranged by MISS MARGARET MCNEILLY.

Topic—*The Children Who Want and the Children Who Have.*

Song—Selected.

Scripture Reading—Matt. 19:13-14.

Prayer.

Minutes.

Roll Call—Answer with the name and station of one of our foreign missionaries.

Business.

Song—The Children's Missionary Hymn.

Recitation—The Great Harvest.

Story—Amar San's Mistake.

Story—Susie.

Reading—The Korean Baby.

Story—The Child of Heaven.

Song—Selected.

Prayer—Closing with the Lord's Prayer in concert.

### *Suggestions.*

Have the children learn the Scripture

Reading, and recite it in concert.

Review the Band on the work of the year. Ask questions about the countries studied, customs of the people, and what kind of work our Church is doing.

It would add to the interest of the meeting if the children taking part would learn the stories sufficiently well to tell them to the Band, using the first person.

Make these stories real. Impress upon the children their duty as Children Who *Have* to give to the Children Who *Want*.

\* \* \*

The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year, \$1. These programs are issued the 15th of each month for use the succeeding month.

## A DUTCH LULLABY

Far over the water, so blue and deep,  
 The little Dutch babies are going to sleep.  
 Bright yellow tulips are nodding their heads  
 And fluffy young ducks are safe in their  
 beds,  
 While slowly the windmills go whirling  
 around,  
 Go whirling around, go whirling around,  
 Far over the water the sails are furl'd,

And the stars peep out on a sleepy world:  
 The moo-cows moo softly beneath the trees,  
 And the white sheep drowse in the evening  
 breeze,  
 While slowly the windmills go whirling  
 around,  
 Go whirling around, go whirling around.  
 —*Ella Broes Von Heekeren.*

## TONY'S REFORMATION.

*A True Story of a Kind Word.*  
 FRANCES FRAZER.

Tony Garafano was born in far-away Genoa. He was two years old when his parents brought him and his baby brother, Domenico, to America, and they settled in an Eastern city.

Tony's father, with the help of a friend, built a house of old boards and scraps of tin, in a tenement house yard.

Tony lived a happy life, in spite of his family's poverty, until he was nine years old; then his mother died. His grief over her loss was quiet but deep; so deep that he has not outgrown its poignancy.

It was just after his mother's death that he began to notice how other children in school stared and giggled at his ill-fitting woman's shoes, and he was glad when his father told him he could stay home and look after Domenico and the house.

Tony became very wary in evading the truant officer, and the neighbors helped him by telling lies. He spent most of his time out of doors, living a perfectly free life. He took his little brother on long walks into the country during the day, and at night met with neighborhood boys, returning to his home when too tired and sleepy to keep awake. In this way he stayed away from school for three whole years.

At the beginning of the next school year Tony and Domenico were both discovered by the truant officer, and compelled to attend school.

In the meantime the father's odd jobs had not grown more frequent, and Tony still wore junk-heap shoes. One day as he was going home from school, his eye was caught by an array of shoes in a cobbler's window; among them a pair of boy's shoes that seemed to be new and his own size.

Tony had never stolen a thing in his whole little life; neither had he ever worn a pair of new shoes, nor even a pair of old ones that fit. He beheld a chance to have what his soul longed for. He took the chance. When the cobbler left the shop for a few minutes, Tony glided in, caught up the shoes and ran for home. He did

not get far before he was overtaken by an alert policeman, who had seen the boy run as he left the shop.

Tony was locked up. The next morning he was taken into court and quickly sentenced to one year in the State Reformatory.

There was no probation officer in this city, nobody knew Tony's history. It was taken for granted that he was an habitual boy thief, and Tony was too frightened and too grief-stricken to tell his own story.

When Tony was returned at the end of the year, he was confronted with a new mother and a new baby brother. He felt like a stranger in his own home and life became more difficult than ever.

He was nearly fourteen, and his father told him he must find work. Odd jobs were scarce, and each time Tony thought he had one, he lost it. Again his shoes were his most distinguishing feature. Everybody knew the Vailsburg Reforma-





tory shoes. They were of heavy leather, cut on a square pattern, and made by apprentices. Tony walked in mud, scuffed through ashes, and did all he possibly could to disguise his shoes; but he had to wear them, though conscious that they were the cause of his failure.

By the time his fourteenth birthday arrived the boy was in a desperate state of mind, and presented himself at the Board of Education office for an employment certificate, with grimy face and hands and tousled hair. Fortunately, he had not forgotten how to be polite. He learned that at Vailsburg. He doffed his cap, looked straight into the face of the lady he had to talk to, and at once won her sympathy. When asked where he was going to work, his eyelids dropped, but he told the truth. He was having a hard time to find work, he bravely admitted.

Then the lady told him to try again, but before doing so to wash his face and hands, comb his hair and put on clean clothes, and added very kindly, "Look just as honest as you know you can be, and if you fail again I will help you."

Tony's reply was amazing but sincere. "Nobody ever talked kind to me before. Nobody ever cared anything about me since my mother died."

Tony went straight home, scrubbed himself and washed out his own shirt. The next morning he earned ten cents, with which he bought a collar. Then he walked three miles out of the city, to a bleachery, where he found work, the man who hired him being too busy to notice his shoes.

The work given him was in a deep vat, called a kier, where there was great heat and moisture. He had to work barefoot and with little clothing on, tread down the cloth with a stick, keeping it laid even as it was shot into the kier through pulleys. It was easy work, but very fatiguing. When the noon whistle blew Tony hastily put on his clothes and started for home, determined not to return. He knew he

could never stand that kind of work. His free spirit loathed it.

On his way home he came across a kit of plumbers' tools, beside some pipe joints. He looked around to discover the plumber, but nobody was in sight. He knew a junk man who would buy those pipe joints, because he knew boys who stole them to sell to him. He had found these, he reasoned, and had a perfect right to sell them.

When he reached the junk man's shop he met a policeman, who stood by while he offered the pipe joints for sale. Tony's story of finding them was not believed. The policeman happened to be the very same who had arrested him for taking the shoes. The owner of the tools and pipe joints was easily found. Tony was sent back to the Vailsburg Reformatory for another year.

Giving his own account later, of his second term, Tony said, "All the time going down to Vailsburg I kept remembering that lady who had been kind to me. She would be sorry I was going back; and I said to myself, 'I'm going to be good, and try to find her when I get out.'"

And Tony kept his promise to himself. For good conduct he was made captain of his division at the end of the first month. For continued good conduct, excellence in studies and in work, he was paroled at the end of eight and one-half months.

He had been back in his home city just four days when he found his lady. They became good friends. She introduced Tony to another lady, the chief librarian in his city, who enrolled him as a member of her boys' club, to read and study with other boys. He was also introduced to a young man who likes to befriend boys.

Tony is now earning four dollars a week and has no consciousness of having been a thief. In his inmost soul he knows that he was not understood and never had a chance until now. He has promised to help his younger brothers, and hopes to save enough money out of his next pay to buy his baby brother good new shoes that fit.—*Lutheran Woman's Work.*

Miss Mary Broxton, of Atlanta, Ga., writes, "At our Woman's Aid Society yesterday afternoon, one of the ladies made a beautiful little talk of the good things that the April number contains; she seemed especially impressed with the article, 'Remarkable Answers to Prayer.'"



HOW DO YOU DO?

“How can you, friend?” the Swedish say: While Egypt’s friendly greeting word  
 The Dutch, “How do you fare?” Is, “How do you perspire?”  
 “How do you have yourself to-day?” “Thin may thy shadow never grow,”  
 Has quite a Polish air. The Persian’s wish is true;  
 In Italy, “How do you stand?” His Arab cousin, bowing low,  
 Will greet you every hour; Says, “Praise God! How are you?”  
 In Turkey when one takes your hand, But oddest of them all is when  
 “Be under God’s great power!” Two Chinese meet, for thrice  
 “How do you carry you?” is heard They shake their own two hands, and then  
 When Frenchmen so inquire; Ask, “Have you eaten rice?”

—Standard.

JUNIOR HOME MISSION PROGRAM FOR MAY.

Prepared by Miss BARBARA E. LAMBDIN.

God gave me a little heart  
 To love whate’er He made;  
 Gave me strength to bear my part,  
 Glad and unafraid.  
 Through Thy world so fair, so bright,  
 Father, guide my steps aright,  
 Thou my song, and thou my light,  
 So my trust is stayed.

—Children’s Missionary Magazine.

1. Hymn—“Rescue the Perishing.”
2. Prayer—For all little children, that they may be sheltered and kept for the Master’s use.
3. Motto Verse—Repeat together.
4. Transaction of Business—promptly.
- A Welcome Service.
5. Hymn—“Welcome, Delightful Morn.”
6. Bible Reading—Matt. 7:2-12.
7. Recitation—“How Do You Do?”
8. Tony’s Story.
9. Hymn—“The King’s Business.”
10. Welcome to the Syrians in Atlanta.
11. Welcome to other foreigners in America.
12. Welcome to Mr. Hernandez.
13. Hymn—I Am Coming, Lord.
14. Prayer—That our Missions may be blessed in bringing many foreign children to the Saviour, and that we may help to support this work with our prayers and gifts.

COMPARATIVE STATEMENT OF RECEIPTS FOR ASSEMBLY’S HOME MISSIONS.

April 1, 1915, to March 31, 1916.

	1916.	1915.	Increase.	Decrease.
Receipts from Churches.....	\$105,310.60	\$ 95,684.77	\$ 9,625.83	\$
Sabbath Schools .....	5,683.24	6,498.60		815.36
Missionary Societies .....	19,750.36	17,433.98	2,316.38	
Miscellaneous .....	45,637.25	47,949.08		2,311.83
	\$176,381.45	\$167,566.43	\$11,942.21	\$3,127.19
Less .....			3,127.19	
Net increase .....			\$8,815.02	

A. N. SHARP, Treasurer.

# AMERICA - A FIELD - A FORCE

## HOME MISSIONS

REV. S. L. MORRIS, D. D. EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR.

HUBT BUILDING, ATLANTA, GA.

### THE LITTLE FOXES.

*"Take us the foxes, the little foxes, that  
spoil the vines: For our vines have tender  
grapes."*

MANY a minister has used this text, and made practical application in various ways. The little foxes are the vicious little habits which destroy character. They are the pernicious little sins which ruin souls.

Why should not the Secretary of Home Missions adapt the text to evils which damage Home Missions; thoughtless practices and customs which partially undermine our financial system, and eat out the very heart of Home Missions. Home Mission funds are sometimes diverted and scattered in wasted efforts by the little foxes, which spoil the vines that otherwise would bear splendid fruit. The significance of this is perhaps best made plain by a dialogue. Certain parts of it actually took place. The rest are typical:

The President, Woman's Society:—"Our Society is not strong in numbers, only 27 members. So many in the church have no interest in Missions; but we raised \$200 for Foreign Missions, \$100 for Home Missions, and \$25 for Ministerial Relief."

The Secretary of Home Missions:—"That is a fine record. If that ratio prevailed in the whole Church our financial troubles would be ended. What did you do with your funds?"

The President, W. S.: "We sent our \$200 to Nashville and our \$25 to Louisville; and we used our Home Mission funds to buy a carpet for our church."

The Secretary, H. M.: "Do you think that is a proper use of Home Mission funds?"

The President, W. S.: "Why not? Don't we spend it at home? Our church certainly needed a new carpet, and we could not get the men to buy one; besides, does not the Bible say, 'charity begins at home.'?"

The Secretary, H. M.: "Charity neither 'begins' nor ends at home. Buying a new carpet is not charity, and surely if there is any missionary feature about it, I fail to see it."

The President, W. S.: "I thought everything spent on ourselves was Home Missions."

The Secretary, H. M.: "Do you consider new furniture for your house, charity? Is food for your children Home Missions? Your new carpet is an investment for your own comfort and pleasure. Home Missions is giving the gospel to the needy in our land."

The President, W. S.: "Well, I never thought of it in that light before."

ENTER, LEADER OF JUNIOR BAND.

The Junior Leader: "I am so glad to meet you, Mr. Secretary. I want to tell you what a fine set of girls compose

our Junior Band. We raised \$50 for Missions."

The Secretary, H. M.: "Splendid! What becomes of your money?"

The Junior Leader: "Why, we sent one-half to Nashville for Foreign Missions, and we used the Home Mission part to buy a cot for our city hospital."

The Secretary H. M.: "Is that quite fair to the Home Mission department of your church? A city hospital is a noble charity, but where is the missionary feature? Is that carrying out the instructions of the Assembly, giving the gospel to the Mountaineers, to the Negro and to the Foreigner?"

The Junior Leader: "Well, we girls did not know what to do, and somebody suggested helping the city hospital."

The Secretary, H. M.: "Take us the foxes, the little foxes that eat up the Home Mission Funds."

The Junior Leader: "Did you call us foxes?"

The Secretary, H. M.: "No indeed, I told you to take (conquer) the little foxes."

The Junior Leader: "I do not understand."

The Secretary, H. M.: "Tell your pastor about it, and ask him to explain about the mischievous little foxes."

ENTER CHRISTIAN ENDEAVOR PRESIDENT.

The C. E. President: "We are just as proud of our Christian Endeavor as can be. Every quarter we give our collections to Missions."

The Secretary, H. M.: "It is a good omen for the future of the Church that young people are training for missionary work. What becomes of your money?"

The C. E. President: "Why we send one-half to Nashville for Foreign Missions, and we give our Home Mission money to Mrs. Goodlady for the Non-descript school."

The Secretary, H. M.: "Don't you know that this school is supported by all denominations, and is not as needy as your own Presbyterian schools in the mountains? Why don't you send

your money to the Home Mission Committee in Atlanta, so heavily burdened in its effort to care for schools among the Mountaineers, Foreigners, Negroes and Indians?"

The C. E. President: "Well, we thought our money would do more good, as Mrs. Goodlady said, if given to her for one special object."

The Secretary, H. M.: "Oh, ye little foxes, ye sly little foxes, that consume the resources of our dear Church upon irresponsible objects."

The C. E. President: "What do you mean?"

The Secretary, H. M.: "Ask your pastor to visit your Christian Endeavor, and tell you what real Home Missions means."

ENTER SABBATH SCHOOL SECRETARY.

The S. S. Secretary: "We have introduced Missions in our Sabbath school. We observe Children's Day for Foreign Missions and for Home Missions. Those were beautiful mite boxes you sent the children, and those exercises of Miss Lambdin's pleased everybody."

The Secretary, H. M.: "No live Sunday school can afford to be without its missionary feature. What becomes of your collections for Missions?"

The S. S. Secretary: "Why, we send our Foreign Mission money to Nashville, and we use our Home Mission funds to support our child at the Orphanage."

The Secretary, H. M.: "An orphanage is a noble institution, but it is charity, not missionary work. If the Sabbath schools use their Home Mission funds for orphans, what part will they take in giving the gospel to the thousands of children who have no Sabbath school and no gospel preaching?"

The S. S. Secretary: "Well, I thought any good work done in our own land was Home Missions."

The Secretary, H. M.: "Did not the Wise Man say: 'To everything there is a season, and a time to every purpose under heaven?' Money raised for good



works is highly creditable, and should go for such works and not for other things. Money raised for Home Missions should be used strictly for Home Missions. If our Home Mission funds are scattered promiscuously for new carpets, hospitals, orphanages, and other splendid charities, then the great cause of Home Missions will suffer. Our Home Missionaries are the poorest

paid men for the work done, imaginable: and their small salaries will be scaled, their wives will have to work like common servants, and their children will suffer for shoes; many destitute neighborhoods will be without the gospel, and many weak Presbyterian churches must be closed, because the little foxes eat up the Home Mission funds."

### FOR ALL THY MISSIONARY SAINTS.

For all Thy saints who labor on, we pray—  
Thy patient, tolling saints, who still are  
here,  
Climbing and faltering up life's rugged way.  
Forget them not, O Lord, to them be near!

For all Thy saints in far-flung lines, who  
still  
Gallantly raise Thy standard 'gainst the  
foe,  
We plead—oh, show them perfectly Thy will,  
Give them the succors of Thy hand to  
know.

Help them, with lifted heads, to stem the  
tide  
Of hostile forces menacing their lives,  
Aid each true saint, on fields of battle wide,  
As with the ranks of sin he sternly strives.

These are Thy saints, O God—as truly Thine  
As those that rest before the great White  
Throne.  
May they at last, in that same radiance  
shine;  
May they, like them, be numbered as  
Thine own.

May they, when life's long fight is fully o'er,  
Join in that hallelujah chorus grand  
Among the victors gathered on Heaven's  
shore,  
Who, crowned and robed in white, tri-  
umphant stand!

So, for Thy saints who labor still, we pray,  
Thy fainting, faithful saints—O Friend  
Divine,  
Let them be circled by Thine arms to-day,  
And soon, like those who rest, in glory  
shine.

—Elizabeth Strang Baird.

### HUMAN INTEREST IN THE ANNUAL REPORT.

**I**F THE Annual Report could include all the outpourings of heart from some of our faithful associates which the occasion of this yearly resume of their work draws from them in the confidence of correspondence,—it would be indeed a record of triumph over difficulties, of possible new opportunities and engaging prospects, all permeated with unconscious evidence of zeal, like the old heroes and martyrs of the faith, whose spirit we are apt to associate with past centuries.

Fellow members of the Church, perhaps some of us have wished that we might have lived in the Apostolic Age, when many testified to the faith with their blood. Could you sit at the center of the Home Mission work of our

Church, you would see even now that,

"We are living, we are dwelling  
In a grand and awful time,  
In an age on ages telling.  
To be living is sublime."

You would realize that while it is not to all of us to go personally with the message of salvation and of hope to the increasing millions who are groping in darkness in the very midst of our day and land of light, we can show our sincerity of faith and identity in the work by lifting up "the hands which hang down, and the feeble knees" of those who have gone in our stead.

You would grasp this privilege bet-

ter if you could read these reports just as they come in—so much alike in their chronicles of labor for the Lord, and exactly alike in this, that each sees the illimitable opportunity of healing service—"if!"

Do we realize this? Shall we condemn these valiant soldiers of the cross to labor ineffectively, and eat out their very hearts because we are withholding the means that will enable them to do greater work for our Lord and Master?

Bear these things in mind when scanning this brief extract of the An-

nual Report of the Assembly's Home Mission Committee. Read it in the spirit of the eleventh chapter of Hebrews, and the words will then glow with the living power of a faith that is in our day and country subduing kingdoms, working righteousness, turning to flight from evil the armies of the aliens, because these Home Mission men in their obscure places, with the power of the Holy Spirit, 'are waxing valiant in fight, out of weakness are made strong, of whom the world is not worthy.'

### \*ABSTRACT OF ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF HOME MISSIONS.

*For the Year Ending March 31, 1916.*

*Financial.*—Owing to the general business depression with which the church year opened, the Executive Committee has suffered with other institutions and organizations, and has endured the strain, which taxed its thought and resources beyond any similar period in its history; but the goodness of God has been signally manifest during the testing of its faith and strength, which is in itself a sufficient compensation. Its receipts show a small increase over the previous year. Considering the fact that the year before the European war began the receipts exceeded the previous year by \$14,460, it is a matter calling for sincere thanksgiving that in this time of financial strain our receipts not only maintained themselves, but exceeded the year of our greatest prosperity.

*Increasing Demands.*—The chief embarrassment of the Committee is not unpaid obligations in the bank, but unmet obligations to the work, involving lost opportunities in the field. The urgent demands from the field are not halted in view of the limitation of our resources. Constant denial of such pitiful appeals hurts both the petitioner who must suffer the collapse of his hopes, and the Committee itself, distressed by its inability to give practical expression to its awakened sympathies.

\*Even as an "abstract," this is cruelly abbreviated; some of the most interesting details of the work have been necessarily deleted, for lack of space in this section of the Survey. The full report will be issued in pamphlet form by the Committee and will furnish highly instructive and interesting material for the study of the great theme, "Saving America and Making it a World Force for Christ."

*Spiritual Results.*—The blessing of God cannot be reckoned in financial terms and is not measured by varying receipts. Departing, therefore, from the stereotyped plan of arraying additions to the church as the sole evidence of the divine blessing, no effort has been made recently to collect special statistics. At this time we wish to emphasize and enumerate our blessings, as manifest in increased equipment despite financial embarrassment, in churches organized, in larger opportunities for service, in the awakening spirit of evangelistic effort pervading the Church and in the widespread consecration of means and personal talents to the general task of Christianizing our nation for its mission in evangelizing the world.

*Material Prosperity.*—The Census Bureau of Statistics published in Washington by the government announced recently that the aggregate wealth of this country has now reached the enormous sum of one hundred and eighty-eight billions of dollars.

This material prosperity must be balanced by a corresponding spiritual awakening and by a recognition of Christian Stewardship, or else the spirit of commercialism and luxurious living will undermine our national character and add one more to the spiritually degenerate nations of earth.

*Presbyterian Responsibility.*—The growing demand for churches of our faith and order results from the increasing number and character of the people to whom Presbyterianism appeals. If opportunity is the measure of responsibility, the Church should gird herself for tremendous effort before incurring the responsibility of closing the



doors against her future advance.

It becomes increasingly difficult, yet supremely important, to impress the Church with the character and magnitude of the work now conducted by the Executive Committee. In its scope it covers departments embraced by five separate Boards in some other denominations, such as the Board of Home Missions, the Board of Church Erection, the Freedmen's Board, Evangelism, and the Woman's Board in its large support of Mountain Missions.

In its broad sphere of service, its operations partake of the character of all the Executive Agencies of our own Church. As it ministers to the increasing number of foreigners in our great cities and mining communities, it does as purely a foreign mission work as can be carried on in any heathen country. As it conducts its mission schools for mountaineers, it contributes its share to the Christian Education of our youth and is recruiting in these schools the ranks of the ministry.

In the organization of new churches which call for more Sabbath schools, it is conducting a work of Sabbath School Extension. It has its Theological Seminary for colored ministers and its orphanage for mountain children.

This by no means implies that there is in any sense an overlapping of work, but it grows out of the necessities of the case. Work for the foreigners among us can be undertaken only by the Executive Committee of Home Missions; and our mission schools are a necessary adjunct to our evangelistic task.

#### THE FRONTIER.

The department of the frontier to-day is not a matter of geography, but represents certain conditions and environments, whether in Florida or Texas, whether in Louisiana or Oklahoma, whether in West Virginia or New Mexico. With no attempt at a comprehensive survey of the entire field, quotations are hereby given as specimens of needs, opportunities and results, prepared by men in immediate contact with the work.

*Florida.*—Rev. E. D. Brownlee furnishes the following facts and statistics:

"It is possible that very few have realized the importance of Florida as a field for Home Mission work; yet it is one of the most inviting and promising openings the Church has. If we except the new Synod of Appalachia, there can be no question as to the paramount opportunity of Florida.

"This State stretches over 500 miles from north to south, and over 400 from east to west. In this day of automobile travel, it would take a week to traverse the State from end to end. In all this vast stretch

of country there are only 112 Southern Presbyterian churches. One may go over twenty miles in many sections of the State without passing a church of any kind.

"With the exception of Oklahoma, the population of Florida in the past fifteen years has grown more rapidly than that of any other Southern State. It is marvelous how, out of the palmetto scrubs, have sprung up towns overnight.

"The proportion of immigrants who come to swell the population of this State is more largely Presbyterian than that coming into any other section of the South. In addition to the various nationalities scattered over the State, we have a whole city of Cuban people at Ybor City.

*West Virginia.*—Rev. D. P. McGeachy furnishes the following striking, almost startling facts as to one of our youngest Synods:

"The mountain Synod of West Virginia presents the unusual combination of the needs of the isolated community and the opportunities of the manufacturing section. The entire State is mountainous, and almost all of it is rich in mineral deposits and hardwood forests. Owing to its location and its nature West Virginia reproduces with infinite variety the same conditions that are seen in 'Pittsburg the Polluted,' and in 'Breathitt the Bloody.' The oldest and the newest are mingled, the mountaineer and the staring immigrant have collided.

"The percentage of colored people is almost negligible and there are no Indians, yet 72 per cent. of the population is out of any church. The density of population is very great—over fifty-six people per square mile—and of this number over forty persons for every square mile in the State are members of no church at all. It may be a startling statement, but it is one vouched for by the National Geographic Society, that there are over three times as many unsaved people per square mile in West Virginia as there are in Africa, and over five times as many as there are per square mile in South America.

*Louisiana.*—The fruitfulness of Home Mission effort may be illustrated by one man's work in twenty-one years. Rev. B. L. Price establishes a record of which any man might be proud:

"Alexandria: The work at this point began November 1, 1894, with 11 members and no property, gradually developing into a church with over 300 members and acquiring property valued at about \$30,000.

"Atchafalaya: This church was remodelled and practically rebuilt, and one of the weakest country churches in the Presbytery of Louisiana rapidly grew to be one of the strong country churches, from which a branch church has recently been organized.



"Bunkie: The work at this place was begun, an organization soon followed, and a splendid nucleus gathered in, which has in later years developed wonderfully.

"Marksville: The first Protestant church ever organized in this Roman Catholic stronghold began with 30 members, and a church building was soon erected.

"Oakdale: The First Presbyterian church of Oakdale was organized in August, 1915, and has a membership of 40 with 20 families represented; a Sunday school with over 60 enrolled; a Woman's Home and Foreign Missionary Society at work with over 16 members.

"The work in Central Louisiana for the Presbyterian Church has just begun, communities are continually calling for our services, and there are in this section hundreds and thousands who have never seen a Presbyterian minister."

*Arkansas.*—As an illustration of faith, energy, zeal and success unsurpassed anywhere, the following is taken from a private letter of Rev. J. T. Barr, Womble, Ark., not intended for publication, but eminently worthy of recognition:

"The Ozark mountains present to our Church its largest untouched field. Practically nothing has been done toward bringing the people in touch with our work. We might say that we have no country churches in all this section. The work which Ouachita Presbytery has begun here certainly seems to be a step in the direction of the doing of our duty to this great section. I have been at Womble for a little more than four years. When I came there were only seventeen members of our church in the county. Now we have considerably more than a hundred members in our church, in spite of removals, and have an entrance to many parts of the county which is one of the largest in the State. Not a single member of our church was raised a Southern Presbyterian, but most of our regular attendants are tithers, and infant baptism is becoming valued. Womble is important, not because of the size of the town, but because of its location. We are six miles above Caddo Gap, which is the entrance to the real mountain region. Our town is the terminus of the railroad, and from it we can reach all the region between here and the Arkansas River.

"We now have some thirteen or more preaching appointments in connection with the work, and it is now possible to see Presbyterians come into town from the farms and mills. So far as the country around and outside of town is concerned, this represents the work of only a little more than a year."

*Oklahoma.*—With the exception of Reverends Lloyd and Gibbons (Missionaries to

the Indians), Rev. Erskine Brantly, D. D., has labored longer than any man in the Synod, and might be considered almost a veteran. As director of the Home Mission forces, he is entitled to speak with authority as to conditions:

"Synodical Evangelism in Oklahoma is perhaps premature in present circumstances. The attempt, however, has not been without good results. A spirit of evangelism that promises much has been awakened.

"The outlook was never brighter. Impressed as our people are that our cause is beset by no greater difficulties than that of others; that men seem more willing to give their attention to serious things; that those who have a true message readily gain hearers; that a crisis has been reached in human affairs, and that thought and action must run in new channels, men are asking, are we as a Church prepared and ready to meet the demands upon us? Development in all directions and a growing interest in all that concerns the coming kingdom of our Saviour Jesus Christ, seem to be fitting the Church in this new State for achievements in Home Missions worthy of the efforts, the hopes and the prayers of God's people who have carried this burden so long."

Rev. C. C. Weaver gives the following account of Mangum Presbytery:

"Reports from sixteen of our churches show that during nine months of the present church year 225 members have been received. All the Sabbath schools report increase of membership from 6 per cent. to 40 per cent. Many local debts due largely to hard times, are being liquidated. Some of the churches have started much needed improvements, while others are planning to start as soon as the way is clear. Some of the pastors are conducting missions in their territory which in time will develop into churches.

"Business adjustments made possible by the return of prosperity, have caused many changes, resulting in membership losses in all our congregations. New people are moving in; many of them are buying homes. The population tends more and more towards permanency. There are several places within our borders destitute of gospel privileges, which we hope to reach during the coming year."

*Texas.*—The State of Texas is divided east and west into two sections. The eastern does not differ greatly from the older sections of the South. Dallas, El Paso and Western Texas Presbyteries cover the western area; and representatives from these present their estimate of the work accomplished and that which yet awaits achievement. Rev. J. L. Bowling, Chair-

man of Home Missions, speaks for Dallas Presbytery:

"The Presbytery of Dallas covers a territory of fifty-one counties in Texas, a part of two in New Mexico, and a part of one in Oklahoma; an area of 46,660 square miles.

"The Presbytery now has 57 regularly organized churches; 16 are self-supporting, and the remaining 41 are aided by the Home Mission funds; and 16 of the 41 Home Mission churches have no regular ministrations of the word.

"There perhaps has never been a time when there was a greater influx of substantial immigration into the Panhandle of Texas than now; and our Church must keep abreast of the times and opportunities being afforded us, for the extension of the Kingdom."

Rev. W. L. Downing directs the Home Mission operations of El Paso Presbytery, and gives this suggestive summary of the work:

"With the stimulated, systematic and growing liberality of congregations and individuals, together with the most necessary aid of the Assembly's Committee, and also because of the very difficulties of securing suitable supplies for some of the churches, even with sufficient funds, the Presbytery, through its Executive Committee, has been able to keep nearly all of its organized churches supplied with more or less regular ministrations and to meet the salaries it has engaged to pay to its ministers.

"Most of the churches aided are located long distances apart. Hence almost incredible distances must be traveled by ministers to supply three, four or five of them with monthly preaching. Strenuous efforts are being made both to find additional men and provide the funds. But conditions are difficult in the West. It is not pastorates and plenty, but missions and measures that appeal. Measures of both means and methods that demand recognition and patience, tact, endurance and persistence in these western fields. Missionary men and missionary women are wanted. None others need apply. It is too difficult to retain even the best in grace, wisdom and also experience. It takes men and women of stuff to stay."

Rev. B. I. Dickey holds the responsible position of Chairman and Superintendent of Home Missions in the largest and greatest missionary section in the Church, Western Texas Presbytery, and makes a strong appeal for men and means for pushing an aggressive campaign where effort and expenditure always pay splendid dividends:

"The trench warfare in Europe has coined and given vogue to some expressive phrases. One of them is 'organizing' ground won in assault on the enemies' trenches. This ex-

pression might be used to describe our work during the past year.

#### MOUNTAIN MISSIONS.

Within the past five years this department has been created in response to the appalling need. It has grown from a few isolated schools and missionaries in the mountains to the most extensive branch of our work, which now requires more of our income than all the vast territory beyond the Mississippi, once our sole missionary responsibility. To unify the appeal and magnify the work it became necessary to organize this mountain section into a separate Synod.

*Appalachia Synod.*—Without a dissenting voice, and with marked enthusiasm, the General Assembly at Newport News, Va., last May created the Synod of Appalachia out of Presbyteries and parts of Presbyteries belonging to the four Synods of Virginia, North Carolina, Tennessee and Kentucky.

*Rev. J. W. Tyler, Superintendent.*—As Superintendent of Mountain Work, the sphere of Dr. Tyler's service extends beyond the bounds of the new Synod, although that constitutes his chief responsibility at present. His annual report gives the following data of the field, and operations during the year:

"The General Assembly has forty-six mountain schools and missions. Wherever possible our mission churches and schools are turned over to Synodical or Presbyterial, or more local, control and support. However, there are eighteen of our smaller schools and four larger ones entirely dependent upon the support and control of the Assembly's Committee. This report, therefore, covers only these twenty-two mission schools.

"During the year they have had 48 workers for all of the time and 22 for part of the time. They report 204 professions of faith, and 40 additions by letter, with an enrollment of 2,382 in the Sunday schools and 1,086 in the day schools. Visits made during the year by workers, 5,653; religious services held, 2,631. They report \$1,546.35 collected and spent on the local work, \$234.41 given to benevolences. Tuition collected, \$427.09."

*Substantial Support.*—The most encouraging feature of our work, and that which marks a great forward movement in solving the question of financing this growingly expensive work, was the pledge recently secured from two of our consecrated elders to assume a definite share of the responsibility of supporting these noble missionary institutions. Each man takes practically the burden of an institution off the shoul-



ders of the Home Mission Committee. One becomes responsible for Stuart Robinson, the other for Highland College, to the extent of \$5,400 in the aggregate, caring for over 300 of our pupils. If this example shall stimulate others to join in this worthy benevolence, it will mean for Home Missions, and for the future of our Church, more than any incident of recent years.

#### COLORED EVANGELIZATION.

Soon after the meeting of the last General Assembly, Rev. J. G. Snedecor notified the Executive Committee that on account of failing health, it would be unadvisable for him to continue to discharge the duties of Superintendent. The Committee, unwilling to part with him in the work, offered him the principalship of Stillman Institute, which he accepted, and began his labors in the fall:

*Stillman Institute.*—The following report of Dr. Snedecor gives the status of affairs at Tuscaloosa:

"After accepting this department, I became more convinced that an effort should be made to raise the grade and restrict the enrollment of the students, in accordance with the original objects of the school. The appeal that the founder of the Institute made successfully to the Southern Presbyterian Church was for means to conduct a training school for negro preachers and leaders. This object has never been lost sight of, but during the past few years the idea has prevailed that the enrollment should be increased with no enlargement of the teaching force.

"This year the faculty raised the admission requirements to 17 years of age, and ability to enter the sixth grade. The enrollment numbered 44, of whom 24 are candidates for the ministry, and 27 are in actual attendance. The marked improvement in the application, and the better spirit in which all duties, both in study and labor, are performed indicates that this restriction is appreciated by the students, as an effort to raise the standard of the school."

*Rev. W. A. Young, Evangelist.*—A forward step was taken by the Committee in electing Rev. W. A. Young evangelist for colored people. He has devoted a year to this important office, and we believe he has shown himself well qualified for the place, which is one of great opportunity for serving his people.

The following is his report for a part of the year:

"Since my appointment by the Assembly's Committee, beginning with May, 1915, I

have by the help of the good Lord, conducted many meetings and preached for the majority of the brethren, aside from holding general meetings with and for them. We held as many as ten meetings, with fairly good success, in Alabama, Florida, Louisiana, Mississippi, North Carolina, South Carolina and Georgia. 85 having joined the Presbyterian church from April to December 31, 1915.

"Among my people many have a longing for what God's word teaches. They have made progress along many lines, and I believe they are growing in the Christian religion. Yet we have much room for growth.

"If in the future a man can be kept in the evangelistic field to stimulate the men, push forward what we have already, get the young people into the church, and earnestly pray that God may send into the ministerial rank new recruits, men filled with God's word and men preaching as dying men to men dying, there will be much to rejoice over."

*Rev. John Little, Louisville, Ky.*—Paramount to everything else is the noble work done by Rev. John Little and his helpers, as may be judged by the following report:

"Every day the work of the Presbyterian Colored Missions is growing more interesting and in the seven days and six nights that the buildings are open, is reaching a larger circle of people in a greater variety of ways. Fifteen hundred different people are coming to the two mission stations. The Sunday school's tax our buildings to the utmost. Last Sunday I saw 193 primary children in a room 20x40 feet. This is too many, but the only alternative is to send them away and refuse them the bread of life.

"Dr. W. H. Sheppard, as pastor of the church, is doing an inspiring work. Forty-three members have been received into the church since April 1, and seven children have been baptized. The church has 151 members."

Similar work on a smaller scale is done by Rev. Murray Gray at Richmond, Va., and by volunteers of the Central Presbyterian church at Atlanta, Ga., at Decatur, Ga., at Memphis, Tenn., at Thomasville, Ga., at Jacksonville, Fla., and elsewhere.

*Reorganization of the Colored Synod.*—The Ad Interim Committee appointed by the last General Assembly to consider and report a plan for organizing the colored ministers and churches into a Synod has investigated the matter thoroughly and will report favorably at this meeting of the Assembly, proposing four Presbyteries, consisting of 35 ministers and about 75 churches.



## FOREIGN SPEAKING PEOPLES.

*Sub-Committee, J. S. Foster, Chairman.*

The immigrant tide which rose higher and higher until it poured annually a million new inhabitants upon our shores has been temporarily checked by the European war, but statistics show that still one-third of a million are coming each year. The flood temporarily stayed will soon sweep over its barriers and bring in overwhelming multitudes, escaping from conditions necessarily resultant from the war.

The Mexican war has had the opposite effect, and is driving increasing numbers across the border into Texas and New Mexico, and at the same time rendering it more difficult for Americans to reach them with the gospel message.

The blessing of God has been in evidence in most of our Missions, and the calls for service have compelled us to open up new stations for new groups, segregating themselves in our cities and mining camps. It will be our plan to let the men in charge tell their own story of their difficulties, struggles and successes.

*Texas-Mexicans, Rev. R. D. Campbell, Evangelist.*—"The Mexican population in Texas has continued to increase until now a conservative estimate places the number at a half million souls. The conditions prevalent in Mexico, and likely to prevail for a long time, tend to make this number permanent. The task of the Texas-Mexican Presbytery is to give them the gospel.

"The Presbytery has just experienced another year of the most harmonious co-operation on the part of the workers and of unusual blessings upon the work. The working force consists of seven ordained ministers, two being American and five Mexicans. We are also utilizing four of our students for the ministry while pursuing their studies. Reports from April to October indicate an increase of fifty per cent. over the number received on profession last year."

*Rev. C. R. Womeldorf, El Paso, Texas.*—"Thousands of Mexicans have sought refuge here. Many of these have never heard the gospel, and many probably never would have heard it except for actual revolutionary conditions. If we could have given the Mexican people the gospel during the past century, these years of revolution might never have come."

*Central Texas Presbytery—Rev. Walter S. Scott, Evangelist.*—"The work conducted by the Presbytery of Central Texas, and under the direction of Evangelist Walter S. Scott, has had altogether a prosperous year. Financially the year just passed was a severe one on the poor Mexican-tenant farmer.

"The fidelity of the members in attend-

ing public worship, and the activity of the elders have been pleasing features of the year's work. Several protracted meetings were held at different places. The Mexican church at Taylor now has 130 members, three elders, three deacons, and seven Sabbath schools. The contributions will average \$3 per member."

*Louisiana.*—The Presbytery of New Orleans contains most of the foreign-speaking people in the State, which places a tremendous burden on it, requiring 22 missionaries serving 35 churches and stations, in its various phases of Home Mission work, costing \$9,714.00, and \$6,780 of previous obligations. Rev. George Summey furnishes the following statement of its more distinctive work for foreigners:

"Among the French, Revs. M. R. Paradis, Nelson Blackburn, B. O. Wood, and Mr. J. A. Verreault. Among the Italians, Rev. C. Russo and Mrs. Mary Cosentino Russo. Among the Hungarians, Rev. A. Csontos. Among the Chinese, Miss Anna W. Creedy.

"The French people of Bayou Bleu completed a house of worship during the year, the first building erected among the French and for their use in the Presbytery. The property has been duly deeded to the trustees of the Houma Church, to be held for the purposes for which erected."

*Birmingham, Ala.*—Rev. J. A. Bryan has the oversight of these mission stations. Rev. Angelo Mastrotto, a Waldensian minister, is pastor, and Rev. Emory Washburn, having volunteered for Italian work, is assisting in the work while studying the language.

The following report of Rev. J. A. Bryan gives account for the year of the different stations and workers:

"The organized Presbyterian Church at Ensley is among Italians, is paid for in full, buildings and furnishings, and has a membership of 28, 22 being residents, 6 in the European war. It received seven men this year on profession of faith and baptized eight children. Rev. Angelo Mastrotto is pastor of this church and evangelist among the Italian people of the district. He visits the people, conducts night schools in Italian four nights each week.

"The day school with 20 bright children of foreigners, is more regularly attended than in any previous year. We have also a kindergarten, and a night school for men at Ensley, Sunday schools at Steel Mill Quarters, Thomas Furnace and Pratt City, with a day school at the latter place."

*Cuban Mission, Tampa, Fla.*—Substantial progress has been made. A corner lot, splendidly located, has been purchased by the Executive Committee, and funds are being collected for the erection of a suitable house of worship. Rev. E. N. Someillan, a

native of Cuba and a most efficient, consecrated minister, is in charge."

*Bohemian Mission, Virginia.*—The work among the Bohemians has prospered greatly. Beginning with a small colony near Petersburg, which built for themselves a neat brick church, it has branched out in many directions, as will be seen by the report of the pastor, Rev. J. A. Kohout:

"My work during the past year has been with my people of the First Bohemian church, in Prince George Co., Va., and in three other outstations, besides my being called away to several other places where my people were eager to hear the Word of God. The people are scattered over the country and have to be sought out and worked with individually and advised spiritually, as many of them become careless religiously; others are blinded in the superstition of Catholicism, and some even have drifted into infidelity.

"During the past year I held over 150 different services in churches, schools and families."

*Russian Mission, Hopewell, Va.*—Among the thousands flocking to this marvelous city, representing many nationalities, is a colony of Russians. Rev. J. A. Kohout, who serves the Slavic people there in his ever-widening charge, makes this reference to the Russians:

"There is now a great field open for missionary work among the foreigners at Hopewell, where the Lord has already given us one earnest Russian family, which is already working upon others, leading them to Christ, and has started a Sunday school there for the different Slavic nationalities. Here is a field requiring at least one regular worker. Here too, I have been able to distribute more than 7,000 pages of tracts and many portions of the Gospel in ten different languages."

Rev. C. R. Stribling, D. D., Chairman of Home Missions in the Presbytery, pays fine tribute to our Bohemian pastor:

"Rev. J. A. Kohout has been invaluable to us and to the large army of foreigners who hear him, within the bounds of East Hanover Presbytery. He is doing a remarkable work."

The growth of the work requires the employment of the Rev. George Philipsky for the 3,000 Russians at Hopewell, Va., thus adding another mission and nationality to our operations.

*Hungarian Work, West Virginia.*—Rev. E. E. Von Pechy, our pastor, gives a good account for the year:

"This work under the Southern Presbyterian Home Mission Committee was started December 1, 1914. The minister was called from Philadelphia, Pa., who undertook to preach for the Hungarians at Hol-

den, W. Va. The mission at this place was organized with 43 members, all of them coal loaders, and since we have added some 23 members, the whole number decreasing or increasing on account of bad or better working conditions, till at present we have 35 regular members at Holden. Omar, which is twelve miles, Craneco 25 miles, Doba 32 miles, were frequently visited by the missionary to administer the sacrament and baptize the infants. To this custom especially the parents are clinging, even here where but seldom they could have the services of their own pastor."

*Hungarian Work, Virginia.*—Rev. George H. Gilmer, Chairman of Home Missions in Abingdon Presbytery, now a constituent part of Appalachia Synod, gives this account of the foreign work in his care:

"Rev. John Ujlaky, Hungarian evangelist for Wise county, Virginia, Abingdon Presbytery, continued his labors at Tom's Creek, Osaka, Bondtown, Dorchester, Roda, Stonega, and Glamorgan till December 15, when he was dismissed to the Presbytery of Meridian to go to a Hungarian colony near Sanford, Miss. His work among the Hungarians of Abingdon Presbytery for more than five years, resulted in the building of two churches at Osaka and Tom's Creek, and the gathering in of more than 100 members scattered among the coal operations of Wise county."

*Hungarian Mission, Mississippi.*—A colony of Hungarians having located near Sanford, Miss., appealed to the Executive Committee to assist them in securing a native pastor. As the climate of Virginia had become too severe for Rev. John Ujlaky, we transferred him to Sanford, Miss., thus enlarging our responsibility by starting a new foreign mission at this point. As he had only been on the field a few months, it is impossible to give any account of the work at this time.

*Italian Mission, Kansas City, Mo.*—This is by far the best equipped of all our foreign work, having an Institutional Church valued at \$16,000, erected by the Central Church, Kansas City. The report of the year failed to reach us in time, but it is in charge of Rev. Thomas DePamphilis, who not only preaches regularly to the well-organized Italian church, but ministers to a colony of Italians in Lexington, Mo., at stated times during the month. In connection with this Kansas City Mission, kindergarten, night school sewing classes, cooking classes and various clubs are conducted.

*Syrian Mission, Atlanta, Ga.*—The increasing number of Syrians in Atlanta, some of whom are members of the Presbyterian church, necessitated the opening of a mission for these people. Miss Helen Burbank



has been placed in charge of this work. With the help of volunteer workers from the Atlanta churches, sewing classes are conducted for the girls, clubs for the boys, and a class in English for the women, in addition to Sabbath school with an enrollment of about 60. As it is just beginning, we are not able to report results, but believe it gives promise of good success.

*Indians.*—The work among our American Indians is as old as our Church, and is one of the brightest chapters in our history. Thousands of these people have been gathered into our fold and been translated to the church in glory. They have on the roll of Indian Presbytery 22 churches, four now composed almost exclusively of a white membership. The ministers, teachers and mission workers among them number about 30. The Presbyterian Church has no more loyal membership than these descendants of the noble red men. They love their denomination with a devotion that is unsurpassed by any other class.

Rev. E. Hotchkiss, their devoted evangelist, reports the condition of the work for the year:

"Following out a carefully laid plan of evangelism to reach every church within the Presbytery, the ministers and licentiates went in twos, as in apostolic days, for a series of ten-day services in each place. More than one hundred people made profession of their faith and a goodly number were reclaimed. More than seventy were added to the church, and of this number 32 were baptized."

#### EVANGELISM.

*W. H. Miley, Superintendent.*

The General Assembly of Newport News will long be remembered for the strong evangelistic spirit that pervaded every session. Every indication is that it has grown stronger through the months that have followed.

The Superintendent has fostered this evangelistic spirit by correspondence with committees and individuals, use of the Church papers, sending out literature, presenting the work before Conferences, Church courts, congregations and individuals, and holding such services as time would permit.

He has presented the work to 5 Synods, 4 Presbyteries and 30 churches; has taken part in 21 Conferences; made 36 addresses on evangelism; conducted 9 evangelistic services; has taken part in 3 simultaneous meetings, and helped to organize four others, and assisted in arranging with Dr. Thacker and other evangelists and pastors for a number of special services.

*Other Evangelistic Services.*—God has

richly blessed to our churches the services of Dr. J. W. Chapman, Rev. Frank Wright, and our own Dr. J. E. Thacker, Revs. J. A. Bryan, A. H. Griffith, G. W. Belk, D. K. Walthall, and a large number of other evangelists and pastors. Our pastors seem to be developing more and more their evangelistic gifts, and are offering their services to churches and missions.

*Assembly's Evangelist.*—On account of unavoidable conditions, Rev. J. E. Thacker, General Evangelist, held fewer meetings this year than usual; but his services clear, strong and forceful, were peculiarly blessed. In every instance numbers have been added to the church, and spiritual activity and Christian liberality greatly increased.

*Prison Evangelist, Rev. Geo. W. Crabtree.* We regret to note that this servant of God, so well prepared for the work in which he has been engaged, has been temporarily laid aside by sickness. We are sure that the prayers of God's people will be for his speedy recovery. In addition to his preaching and visiting, he has done much in alleviating the suffering of these unfortunate people, and in improving the sanitary condition of several prisons, notably at Wilmington, N. C. No small part of his work has been in writing hundreds of letters to the new converts in these prison camps in an effort to encourage them in the Christian life. He reports a growing interest among God's people in this great work.

#### SUSTENTATION.

The feeble and vacant church has always been the weak point in the Presbyterian system. If its lost opportunities, buried in the graves of its dead churches, could know the power of resurrection, and if all the losses incident to these lost opportunities could be recovered, doubtless the Presbyterian would be by far the strongest denomination in this country.

A new day, however, has dawned in the administration of Home Missions, and greater care is now being given to the weak church, in view of its vast possibilities.

#### CHURCH ERECTION.

The problem of building a new church is always a serious proposition for a weak organization. Just at this critical period, assistance promised by the Executive Committee is ordinarily a determining factor which has sufficient encouragement to induce the church to "arise and build."

In some cases a donation is necessary, and in others a loan will accomplish the purpose. The serious embarrassment of the Committee, induced by the present financial condition of the business world, has practi-



cally barred all donations, as it required all of our income, and more, to meet promises to the men on the field.

*The Moore Fund* has been a blessing throughout the bounds of the whole Church, and having built by its timely assistance through loans 79 churches, has grown to \$5,700. The reason of this increase is not due to exorbitant interest, only 3 per cent. being charged, but the Committee has an arrangement with the bank whereby we receive interest on any balance in the bank, and this interest, after taking care of the expenses of handling the fund, is always added to principal.

*Manse Fund.*—Exactly the same state of things applies to the Manse Fund, originally \$4,200, which is not only aiding churches in taking care of pastors, but is likewise increasing in amount.

*Semi-Centennial Building and Loan Fund.* The large benefits resulting from such small capital suggested the advisability of a more adequate fund for enlarged operations. Every prominent denomination co-operating with us in evangelizing our territory has splendid endowments for building churches. This led Montgomery Presbytery to overture the Assembly to commemorate its Fiftieth Anniversary by raising a sum of \$100,000 for this purpose, and the responsibility of securing this amount was entrusted to the Executive Committee. We have accumulated in cash about \$20,000, most of which has already been loaned to churches. It has been our privilege to advise kind friends in the preparation of wills in favor of this building fund. If we add the \$15,000 promised by other friends in the form of gifts to be paid as soon as convenient, we calculate that about one-half of the \$100,000 fund is now provided.

By reason of its limited amount, the Moore Fund can render aid to the feeble churches only. The object of this greater fund is to aid by larger loans the churches which need, but otherwise could not erect, creditable and attractive houses of worship.

### MISSION SCHOOLS.

This department perhaps does not make the impression commensurate with its importance, owing to the necessity in preparing this report of giving account of our schools for Mountaineers, Foreigners and Negroes, in dealing with those subjects elsewhere, but in the aggregate we are conducting about forty such schools, whose object is not simply to give secular education to the needy. In their higher and spiritual aim they are distinctly missionary in character, intended to impress the young at the

formative stage of their character, and to train a future leadership for the Church in various communities.

*Goodland Indian School, Hugo, Okla.*—With varying fortunes, this Indian school has been conducted more or less regularly for three-quarters of a century, and still lives despite its hardships and handicaps. At one time it was distinctly a mission school and rendered splendid service to the Indian people and to the cause of Christian education. The admission of the State into the Union changed the status of the Indian and his method of securing an education.

*Oklahoma Presbyterian College, Durant, Okla.*—No institution in our Church fills a more unique and useful place than this college. It is our only Synodical institution in that great progressive State. It educates Indians and whites on equal footing, and ordinarily they are about equal in numbers. It is regarded by the general public as one of the best in the State, and it fills a sphere peculiarly its own.

Inadequate equipment has so greatly handicapped its usefulness and so proportionately augmented expenses, that it becomes necessary to provide another dormitory which will double its usefulness, without adding to the expense of operation. Partial success has crowned the efforts to raise funds for this, but at this time we are unable to report whether sufficient amount has been pledged to erect an adequate building, or whether it will have to be content to purchase Hotchkin Hall, a wooden building, which has been rented several years to take care of the overflow.

During the present session 117 students have been enrolled, 65 of whom are of Indian blood. Scattering pupils from Texas, Missouri, New Mexico and California are included among the number, giving promise of a wider service for the institution in the future.

There is not a doubt but that Durant College is doing a most valuable work, and just the sort of work the Church intends it to do. However, it becomes more evident each year that if the school is to succeed financially, it must be able to accommodate a larger number of students than at present, and at a lower cost to the patron than the school's present capacity makes necessary.

### THE COUNTRY CHURCH.

The pamphlet prepared at the request of the Permanent Committee of Systematic Beneficence and ordered published by the

Assembly has been sent to all our ministers, and sold to others who desired copies.

#### ENLARGEMENT AND EQUIPMENT.

It is a most unfortunate conspiracy of events that just as this Committee is most seriously embarrassed by debt for the first time, there should be such unprecedented demand for enlargement of the work to meet pressing needs and inviting opportunities. The demand, in urgency and in number, amounts almost to a clamor, which even our assurance of lack of funds will not satisfy.

In addition to these considerations is the

crying need of equipment at missions where long delayed assistance is breaking the spirit of some of our noblest men. They are not complaining of the privation which their families must endure while the Church delays to do justice to her Home missionaries. Yet they cannot but feel grieved that a Church with such tremendous resources is indifferent to their struggles and disappointments, in being compelled to see such a large per cent. of their labors wasted for lack of adequate church homes in which to house their growing congregations. Is there any way by which the Assembly can awaken the Church to the need and urgency of the case?

### THE BOHEMIAN BATTLE LINE IN VIRGINIA.

REV. J. A. KOHOUT, in his report upon the work among his Bohemian fellow-countrymen in Virginia during the past year, mentions an accident which we are all thankful did not have fatal consequences. Some friends in an auto picked him up on one of his trips, and in some way the auto was turned over, pinning the occupants under the car. While Mr. Kohout is not yet completely recovered, he is regularly at work. He says: "I thank my heavenly Father that he spared my life, and has still some work for me to do in his vineyard. There is work enough for two laborers in this field, and much good might be done, but this of course is impossible on account of the present financial crisis.

"We in our mission at Seven Pines and vicinity have been considering building a chapel, having an offer of the donation of a lot for it, but we are not able financially to undertake the building just yet.

"Our settlement at New Pines consists of families who must struggle greatly for their own existence. A church here, however, by the car line,

would help us so much in carrying on the work in Richmond, and would make it very convenient for those of our people in the city and around the car line to attend the services at Seven Pines.

"The people are scattered over the country, and have to be sought out and worked with individually and advised spiritually, as many of them become careless religiously, others are blinded in the superstition of Catholicism and some even have drifted into infidelity."

In speaking of some of the discouragements, Mr. Kohout writes:

"Even with the many obstacles in the way of the work, and the many hardships, there is room for joy and thanksgiving over many good results and fruits of earnest work.

"My heart is filled with gratitude towards my heavenly Father, whose world is this and the fulness thereof, for His merciful help and blessing in this work, and for the many enthusiastic friends of this work, who with prayers and many self-denials, have helped to support this 'Foreign Mission work' right at their doors."

"We have only words of praise" writes Mrs. F. W. Lane, of Palmyra, Mo., "for The Survey; our women read and study it as they would no other book."



## A NEW STAR IN THE FIRMAMENT OF WORK AMONG FOREIGNERS.

MISS HELEN BURBANK.

**T**HERE are about 400 Syrians in Atlanta, some of whom have been here about thirty years. They live in various sections of the city, the largest colony being located around Decatur street, near the heart of town. Many live in rooms up over small, cheap stores, such as pawnshops, groceries, dry goods, soda founts, near-beer saloons and negro pool rooms.

As a rule several families occupy the same building; each family have two, or maybe three, rooms. They are quite peaceable people. We know of only one instance of trouble among them.

One large family group of seventeen members, three brothers and their families, live in a small six-room house, cook on the same stove, and buy all their supplies together, and live in perfect harmony.

Some of the Syrians are well educated and intelligent; others just the opposite. The children go to the public schools. As a rule they are quite bright and exceedingly interesting, responsive and appreciative, making the work most delightful.

As a race they are opposed to charity. When help is needed, it is extended by their own people who are more fortunate.

The Syrians are about equally divided between the Roman Catholic and the Greek orthodox faith. Neither church seems to be reaching them, and consequently our work attracts them.

We have five good rooms and bath, which have been made neat and attractive with cleanliness and simple furnishings. The children love the place and watch for the opening time each morning. The little folks too young for school are always ready to leave their play to go to "Sunday School," as they call the mission. Most of these children have not an inch of ground where they can play, except

on the street. The older boys and girls go to the large corner lot that we hope to secure as play-ground.

Our organizations so far are as follows:

The boys gather on Tuesday afternoons, but we are doing almost nothing with them except to hold them, for lack of a young man's help. Our dream is of a Boy Scout organization, or something similar.

On Wednesday afternoons the women's class in English meets at three o'clock. They bring their babies and crochet and spend a pleasant hour together. Sometimes light refreshments are served. Then follows an hour of studying in English. The teacher, Miss Emma Roberts, was formerly a missionary in Persia, and oh, the delight of the Syrian women when she understands their Arabic!

The little girls, from two to thirteen years old, gather at the Mission on Thursday afternoons. There are 26 in the "Girls' Club." We have two kindergarten and four sewing classes, with six teachers. Each girl in the regular sewing classes is given a small square of white lawn upon which they learn the simple stitches. Later they will be taught to make plain garments



Some of the members of the Syrian Mission, Atlanta, Ga.





Sewing Class, Syrian Mission, Atlanta, Ga.

for themselves. The club has its own officers, such as president, etc., and so there is always a short business session, too.

Our Sunday school, which meets on Sunday afternoons, has an average attendance of 51 Syrians and 11 teachers. The school is graded, having a Cradle Roll Department, Beginners', Primary, Junior, Intermediate, and also an Adult Department. The Women's Bible Class is larger at present than the Men's. We have been handicapped by not being able to get Syrian literature from the American Bible Society, who say that their "supply is exhausted, and on account of war cannot import any." So we use our own literature, giving the lesson very simple treatment.

The mission is the outgrowth of the City Missionary work of the Central Presbyterian church, through its former assistant pastor, the Rev. G. R. Buford, and of Miss Clemmie Patton, daughter of Dr. J. G. Patton, of Decatur, Ga., who was at first in charge of the mission. But the twenty-one workers are volunteers from the various Atlanta churches. The work is supported jointly by the Women's

Missionary societies of Atlanta through their Presbyterial and by the Assembly's Home Mission Committee.

Our plans for the future include a fenced-in playground on a vacant lot near the Mission, which is one of the great needs of the children. If the lot is secured space will be given the larger girls for small flower and vegetable gardens.

The Syrian men are looking forward with great interest to a visit from the Rev. R. D. Carson, the present assistant pastor of the Central Presbyterian church, who was for some years a missionary of the United Presbyterian Church in Egypt, and speaks Arabic. This will be made a memorable occasion, and a light supper will be served.

At the suggestion of a Syrian friend, who has shown his interest by contributing some chairs, and in many other ways, an offering is always taken at Sunday school. Then, too, the young people of the Mission who belong to the clubs pay regular dues of 1c. per week.

The Mission furnishes the only meeting place for the Syrian women and children, and it is regarded with favor by all.

*Atlanta, Ga.*

## JEWISH EVANGELIZATION.

REV. J. H. ROSENBERG, *Superintendent of Hebrew Christian Missions in Tennessee.*

No earnest student of the Word of God, no candid observer of the signs of the times, can fail to recognize the great importance of the question of Jewish evangelization—not only in its relation to the wonderful people who are its objects, but also in its intimate connection with the fulfilled and unfulfilled purposes of God.

It must be admitted that great apathy prevails throughout the Christian Church with reference to the spiritual interest of God's ancient people.

The Jewish problem in its complexity will only be solved when Israel is brought face to face with the Christ of the Gospels. The watchword in Mission Circles is: "The World for Christ!" According to the Scriptures the consummation of the Kingdom of God cannot come without Israel's returning to God and His anointed. How much and how earnestly should all those who are Christ's and wait for "His appearance," pray for and sympathize with Jewish Missions.

The Jewish people can be divided into three distinct parties: the Rabbinical, the Reform, and the Radical Jews.

The Rabbinical Jews to this day not only appeal to the law of Moses and the prophets, but also to the "traditions of the fathers," contained in the Talmud, and observe them as necessary to salvation. This is the conservative party in Judaism.

The Reform Jews have sifted the whole Rabbinical Judaism, and theirs is an altogether new Judaism—in life, in practice, as well as in public worships. It is neither the Old Testament nor the Talmud which they follow, but they have selected from both that which suits their rationalistic mind, and which they think compatible with modern thought and life.

The Radical Reformers compose the third party in Judaism. To them Moses is nothing more than a Jewish Solon or Minus, a teacher of righteous laws and theistic morality; the Hebrew prophets nothing more than poets, orators, and politicians, like Pindar, Demosthenes, and Cicero. To them neither the Old Testament nor the Talmud is of divine origin nor binding authority for they deny all revelation and positive religion. This party of the Jews would do away with the whole system of Judaism, and retain only the ethical part of the Bible and the Talmud, or as they call it, "the pure ideas of humanity."

The orthodox or Rabbinical Jews, the

great majority of them, take the same position towards Christ and his gospel as the Pharisees of old. They regard Jesus as a false prophet, a blasphemer, and abhor his gospel, though they know it not. The fact that most of the orthodox Jews live in lands where the Mariolatry of the Papal System, and the image and the saint worship of the Greek Church are so glaring, is some excuse for their looking upon Christianity as a superstitious and idolatrous religion.

The position of the Reform Jews is not so simple. They have too deeply drawn from the well of modern thought and education to be blind to the great and salutary changes Christ and his gospel have wrought in the history of the world. They say that Jesus was a Jewish Reformer, a religious genius, a spiritual teacher, whose enlightened ideas clashed with the backwardness of his time.

The Radical Reformers have till of late been expecting the time when Christianity will be swept away, with the synagogue also, and all religions based on "Revelation," when no other cult would remain, only education, ethics or rationalism, pure and simple.

Judging from the influence the Jews have exerted in the past in the development of the United States, their future influence will be still greater. Therefore every effort should be made to show them the beauty, the harmony and irrefragable demonstration of facts that have convinced us of the truth of the Gospel. We realize the great power of a Jew enthused with the spirit of Christ, and how depraved he can become if separated from all religious truths.

If it be the ultimate purpose of God that "all Israel should be saved; and that there should be throughout the dispensation a remnant according to the election of grace," it must be the will of God that the Gospel should be preached to the Jews. To command, "Go ye into all the world and preach the gospel to every creature," has not repealed it; the unbelief of the Jews has not repealed it, nor Israel's departure from its place of pre-eminence. Nay, the prophetic vision of Ezekiel would seem to indicate that this very preaching is to be the means of awakening the race. "Oh, ye dry bones, hear ye the word of the Lord," "Faith cometh by hearing, and hearing by the word of God."

The preaching of the gospel among the Jews has created a desire for the word of

"You have no idea how we enjoy the Survey and how much it means to us," writes Mrs. J. R. Alford, of Hartford, Ala.



God among those who previously had little acquaintance with their own Scriptures.

Fifty years ago there were not known to be in this country a hundred converted Jews. There are now over 20,000 Jewish Christians. Until recently there was no New Testament in Hebrew. Since the first copies appeared in 1886, 600,000 copies have been printed. These have produced a marvelous change. The proportion of converts among the Jews is greater than among the heathen. It is the opinion of many that the leaven of Christian truth is silently working throughout the mass, and that the race is approaching a great spiritual crisis.

There is a widespread shaking and gathering of the dry bones of Israel, bone to his bone, as modern Zionism among the Jews shows, but unless the life-giving Spirit

from above is added, there is no hope; the dry bones lack the essential element of life.

Pray that the churches may be aroused from their leaden indifference towards this cause which was dearest to the Lord and his apostles while on earth. Pray for the Missions to the Jews; especially for a revival of the holy zeal and enthusiasm that characterized the fathers and founders of the various Mission Societies. Pray for the missionaries and laborers among the Jews, especially that God will raise up the right kind of men.

Brethren the door of usefulness among Israel is wide open, the seed of the gospel can be sown nowadays everywhere. There was never a time when more could be done to make a way for Christ in the hearts of his people Israel.

## THE PRESS AND THE IMMIGRANTS.

### AMERICANIZING IMMIGRANT WOMEN.

The National Americanization Committee is enlisting the co-operation of women's clubs and organizations in the work of Americanizing the foreign-born residents, and especially the foreign-born women in their communities. The immigrant woman has hitherto been a neglected factor in our civilization; little notice is taken of the degree to which she becomes assimilated, slight provision is made for her instruction, she is not thought of in connection with citizenship, and her needs and interests receive but scanty consideration in the development of our communities. For these reasons Americanization work among immigrant women is a particularly fitting subject for the attention of women's organizations. Women's clubs can do much to educate public sentiment, to influence boards of education, boards of health, housing committees, and society at large to remedy long-standing neglect on the part of the community.—*Immigrants in America Review*.

### WHAT AMERICA MEANS.

How often the children of Americans call the immigrants "pollack" and "Diego," and only torment their Americanizing because they lose their confidence in Americans. There is a way for Americans to help foreigners become Americans: teach their own children to respect those people that struggle such a hard battle.

There is only one kind of immigrants who need for their Americanizing something besides sympathy. Those are anarchists and other political parties who do not realize the greatness and wisdom of American government, because they have no idea of mor-

ality. They come from Europe in a state of unbelief and immorality, because the church, administration and schools of Europe by forcing them to have false ideas of false virtues killed their best feelings in them. They need to be restored, a fallen building, and the first thing they need is to build under themselves a foundation of moral ideas, believe in God and their country.—*Immigrants in America Review*.

(These two paragraphs, taken from an essay received in a prize competition on *What America Means*, were written in just these words by a Russian Jewess who had been in this country less than two years and had been studying English a little over a year as well as she could while earning her living.—*Editor*.)

### AROUND THE GLOBE.

There are sixty-one Japanese Christian churches in the States on the Pacific Coast, the total church membership being reported as 3,488.

Brooklyn is said to be the Syrian center of the United States. The Presbyterians of that Presbytery are planning a more systematic campaign among the Syrians and in this work they will have the co-operation of several other Presbyteries and the Boards of Home and Foreign Missions.—*Advocate and Guardian*.

### THE OPPORTUNITIES THAT SAIL BACK.

The Rev. Huie Kin, a Chinese Christian pastor in New York, was reading a daily paper. Seeing that a distinguished countryman of his was to be in New York over



Sunday he telephoned him at his hotel inviting him to attend the Sunday service at his church.

The invitation was promptly accepted. After the service was over the guest said to the pastor:

"When I was a boy in China I was acquainted with some Christian people and I thought highly of Christianity. I had never identified myself with it, but, when I was appointed to America I decided I wanted to throw in my lot with Christian people there, and made up my mind that I would accept the first invitation which was given me to attend a Christian service."

There was a pause which was scarcely perceptible, then he continued:

"This is the first invitation I have had."

The man who spoke was Wu Ting Fang.

That was not his first but his last Sunday in America. Before another Sunday had dawned this man, who had been minister from China to Christian America, was on his way home.

Who can say what would have been the results if the invitation to go to a Christian service had been given him on his first instead of his last Sunday in America.

A great opportunity came to us,—an opportunity not only of saving a soul but also of sending back to China a missionary of a nation-wide influence, and, as we were busy here and there, our opportunity passed as a ship that passes in the night and sailed back. MRS. E. C. CRONK.

THE PRESS AND THE IMMIGRANTS. AMERICANIZATION IN TERMS OF GOOD WILL.

The conference on immigration and Americanization held in Philadelphia during the week of January 17 took a stimulating turn. In place of platitudinous discussions of the dangers, real and imaginary, attendant upon the traditional open-door immigration policy; instead of a spirit of condescending hospitality toward the immigrant, coupled with a feeling of superiority and a zealous desire to stoop down and uplift the foreigner at our gates, the conference sent forth a message of sincere good will and respect to foreign-born Americans; it welcomed them not only for their sake, but for ours; it emphasized Americanization not as a process to be enforced upon the newcomers, but as one to be applied to native-born Americans as well.—The Survey.

IMMIGRATION AFTER THE WAR.

Mr. Frederick C. Howe, Commissioner of Immigration at the Port of New York, says:

"A population four times that of the United States is in a state of industrial chaos. The old order can never be re-estab-

lished. Millions of men are in movement, and tens of millions more are destitute, disabled, and close to poverty. Millions will never take up their old life again. Millions more will be unable to do so. Women and children will be a burden, and taxation and public needs will tax the resources of the nation to the limit. National boundaries may change. Some countries may never emerge from the war. Great stretches may become barren waste.

"Under such conditions as these all Europe may turn wistful glances to a country that is free from war and the hazards of war; to a land of political liberty and low taxation; and millions in Europe may clamor at the port of embarkation in the hope of a new chance in a new world."—The Volunteers' Gazette.

THE JEWS AND THE WAR.

The American Jew is bound by threads of sympathy and relationship to almost every country engaged in the war. A vivid



A Consecrated Worker. The Japanese "frame" is a message to the men among whom Rev. Mr. E. A. Ohori is working on the Pacific Coast. Three passages of Scripture Romans 1: 15-16, John 3: 16, and Ephesians 2: 19, constitute the message. They indicate the spirit in which Mr. Ohori has taken up this new work for the Master.

way of realizing this fact is found in the statement that "every shot fired in Europe finds an echo in some heart on the East Side of New York. Every city ruined in the lands where the Jews live means that relatives or old friends of American Jews have been made homeless, penniless, hungry."

"There are nearly two and one-half million Jews in the United States—one-fifth of all Jewry. Most of these are immigrants, or the children or grandchildren of immigrants. They left behind them, in Russia, Germany, Austria, France and England kinsmen who have gone into the war as readily as Catholic or Protestant, for religion has kept no man away from the colors. The roll of dead English officers shows twenty from one Jewish family. One-twentieth of all the Jews in the world are under arms.

"What Europe will do for the Jew when the war is over will be an important subject when the day comes to take it up. America, at least, is doing her part to help those who are suffering."—*The Literary Digest*.

That foreigners are coming to have a large part in our government we readily admit, but probably few realize how large is that part. Of the 132 aldermanic candidates in a recent Chicago election, judging by their names, one-half were undoubtedly immigrants or children of immigrants, for it is noted that after a generation or two the tendency is to simplify spelling or change the name altogether.

In political campaigns we have grown accustomed to names of German or Irish origin, but many of the following, which we quote from the *Continent*, have a new sound:

"In one ward Mr. Pettkoske was elected over Messrs. Love, Bagdzignas and Van Bodegraven. In another, Mr. Szymkowski defeated Messrs. Geldzinski and Sahud, who were the only other candidates. Mr. Beilfuss sits in the council, Mr. Ganscho, Mr. Kaindl and Mr. Rodriguez, the other can-

didates in his ward, having been defeated. Mr. Walkowiak had to defeat five other nominees—Messrs. Singer, Francke, Cien-ciara, DeRosa and Miss Vittum. Mr. McNichols won over Messrs. Kabat, Vodak, Bilek and Cermak. In Mayor Harrison's own ward, which is also that of McCormick Seminary, Mr. Kjellander, an excellent alderman, was re-elected, defeating Messrs. Sandberg, Weiner, and Feinstein. In another ward, Mr. McMichaels defeated Mr. Bergslien and Mr. Thorsen, besides more familiarly named gentlemen, Messrs. Murray, Slater and Webb. Mr. Wagg succeeded in defeating Mr. Pedigo, Mr. Freund and Mr. Work. Mr. Bauler's victory was over Messrs. Bollbach, Bartnick, Schroeter and Hase. Mr. Dominowski was defeated by so simple a name as Watson. Among the defeated were Messrs. Muzika, Dobelman, Buszin Dierkes, Fiddelke, Kaneko, Lindquist, and a number of others of similar names unpronounceable by most readers.

Some of these names are of men well known and honored in Chicago; none of the bearers of these names are to be despised for being foreigners; yet they have not had the American ancestry which familiarizes them with the traditions and ideals of our land. In a few years they, as well as their names, will have been absorbed into our national life. We cannot too quickly give the newly arriving immigrant a knowledge of fundamental Protestantism and high national ideals.

#### MADE A MAN OF HIM.

The foreigner himself is the most appreciative critic of American efforts in his behalf. A conversation was recently overheard between an American and an Italian. The latter had just come over to live with his son, who has been here some time. "America has no fine art," said the old man, discussing his first impressions of the new country, "as yet she has no fine music of her own, but I want to tell you she has taken my son and made a man of him."—*The American Missionary*.

Mr. R. N. McLeod, a business man of Andalusia, Ala., writes as follows: "May I say that, to the business man, who would keep informed of the various activities in our Church, and abreast with the march of progress in the Christian world, the Survey is indispensable."



## OUR NEW HELPER IN THE CUBAN WORK.

**I**N A letter from Rev. E. N. Someilan, who is in charge of the Cuban Mission at Ybor City, Fla., he gives this interesting account of his assistant, Mr. Eladio Hernandez, a licentiate who has recently been placed in the field by St. John's Presbytery.

"Mr. Hernandez was born in a country place in Cuba. He is about twenty-seven years of age, and has been attending church for over fourteen years. He was married when quite young. He has a good Christian wife and two beautiful children.

"Mr. Hernandez was a member of the Presbyterian church in his birthplace, but soon after he was married he and his wife went over to Key West, Fla., where there was no work in Spanish among the Presbyterians, and they both joined the Methodist church.

"Some time after that they came to Tampa, and brought their certificates and joined in the Methodist church in this place. Mr. Hernandez was a local preacher in the Methodist church. He is a bright young man and a hard worker. He had a Bible class in our Sunday school for over a year, and finally they became members of our church. Now we have a man in whom we can depend. He has decided to become a preacher of the Word of God, and has made his application to be ordained as licentiate.

"He is a true, faithful Christian. He

will be a valuable man in the work here. He is full of energy, and no doubt will be my successor when the time comes, and I am sure that our denomination will never regret having him with them.

"Pray that we may soon have our



Rev. Eladio Hernandez.

new church, in which we will be able to bring our country people and teach them the way of salvation."

## PROGRESS IN THE WORK AT CANYON FALLS, KY.

MRS. C. S. EVERTS.

**I**T was my privilege to make an extended visit during the summer of 1914, and again last winter, to my daughter, one of the teachers in this Mission. The growth and development of the work are gratifying.

In addition to the regular school work, Sunday school, weekly prayer-meetings and the visiting throughout

the community, we found several new lines of endeavor; new not only here, but new in the county as well.

A Junior Christian Endeavor Society, with a membership of 20, has a regular weekly devotional meeting and monthly socials, and is training the children for future leadership.

A Teacher Training Class, consist-



Where Spiritual Aspirations are worked in with the stitches.

ing of the older pupils in the Sunday school and a few others, is the first and only such class in Lee county.

Two organized Bible classes in the Sunday school. The Senior Organized Class, with a membership of 22 young men and women; and the Adult Organized Bible Class, are the first and only organized Bible classes in the county.

The Bible is regularly taught by a graduate Bible student. In the primary room a great deal of memory work is done. It is most interesting to hear these children recite perfectly the divisions and the books of the Bible, the Ten Commandments, the Creed, the Beatitudes, numerous Psalms, and many entire chapters of the Bible. They also can tell intelligently and most interestingly the Creation story, and Bible history from Abraham's time on through the history of Israel.

One morning, in response to the teacher's questions, this class named the rivers, seas, mountains and divisions of the country in the Old Testament; and when the teacher drew on the blackboard an outline map, these children told her where to fill them in. I was so impressed with their work that I asked if they could draw the map. They all thought they could, and though they had never studied geography or been taught drawing, perhaps half of these children drew, with-

out the assistance of the teacher, creditable maps, showing all the principal features. All these pupils have learned the Child's Catechism, and a few of them have learned the Shorter Catechism.

In the other grades of the school, the regular systematic Bible study is proving a safeguard to older ones against the perverted teaching of ignorant leaders, and is building them up in truth and doctrine.

The Mothers' Association, which meets twice a month, was organized in August, 1914, with five members, now increased to 35. At the last meeting of the year 22 were present, some of whom had walked three miles through rain and mud. An old lady of seventy-eight walks two miles to attend. The membership will probably double soon, as there are more than that many families within a reasonable distance. These women have pieced and quilted three quilts, and are now making rag rugs. From the sale of these they plan to purchase a stereopticon for the pleasure of the school and community. If our readers would like to purchase rugs, write for prices, etc., to Miss Eliza Richards, Canyon Falls, Lee county, Kentucky.



Proud of their Beautiful Rug and Sewing Bags.



This Mothers' Meeting is doing a remarkable work in drawing the people together, fostering sympathy and love, encouraging loyalty, creating new ideals, giving new and better views,

raising standards and gradually bringing about community interests that are improving the homes, and will react on the hearts and lives of all around.

*Gulfport, Miss.*

### CAN YOU TELL?

1. Are any "little foxes" gnawing the missionary vines in your Society?
2. How may we make the reading of the Annual Report a Spiritual exercise?
3. Give ten incidents from the Annual Report.
4. When did a kindness narrowly miss causing a fatality?
5. In what city does the "New Star in the Firmament" shine?
6. Describe the three parties in Judaism, and their attitude toward Christ.
7. Give five recent immigration incidents.
8. Tell something about our new Cuban worker.
9. What caused Tony's reformation?
10. What women walk three miles through rain and mud, to attend what meeting?

### SENIOR HOME MISSION PROGRAM FOR MAY.

Prepared by MISS BARBARA E. LAMBDIN.

O Word of God incarnate,  
O Wisdom from on high,  
O Truth unchanged, unchanging,  
O Light of our dark sky;  
We praise Thee for the radiance  
That from the hallow'd page  
A lantern to our footsteps,  
Shines on from age to age.

1. Hymn—"O Word of God Incarnate."
2. Prayer—For more intelligent and sympathetic effort in helping the foreigners in our midst.
3. Transaction of Business, promptly.
9. A Word About Finances.
10. Hymn—"For All the Saints Who From Their Labors Rest."
11. Prayer—Of thanks for what has been accomplished, and for a great blessing upon all agencies and missionaries engaged in bringing the Word of God to the foreigners in America.

#### *Missionary Heroism.*

4. Bible Reading—Heroes of the Faith, Hebrew 11:32-40.
5. Recitation—"For all Thy Missionary Saints."
6. What I Found in the Annual Report.
7. Roll Call—Immigration Items.
8. What I Found Out of the Annual Report.

#### *Notes.*

9. Make this the basis of an appeal for increased giving in the new Church year for this important cause.

"I feel that the Survey is so inexpensive, and want every one to have it," writes Miss Virginia Kirby, of Newport News, Va., "that they may be inspired with the Missionary Spirit."



— MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, Corner Peachtree and Tenth Streets, Atlanta, Ga.

*"That in all things He might have the pre-eminence."*



LIFE.

"If men cannot believe in the Christians whom they have seen, how can they believe in the Christ whom they have not seen?"

\* \* \*

Life is what we are alive to. It is not length, but breadth. To be alive only to appetite, pleasure, pride, money making, and not to goodness and kindness, purity and love, history, poetry, music, flowers, stars, God and eternal hopes, it is to be all but dead."

—*Mattie D. Babcock.*

THE LAKEVIEW AIDERS JOINED THE PRESBYTERIAL.

Mrs. J. M. WILLIAMS.

The Woman's Presbyterial of Central Presbytery was about to hold its opening session. The delegation from Lakeview church had just arrived, and had been welcomed by the reception committee, who were now leading the way into the neat little chapel.

The hour was early and the women were chatting in groups.

"Do tell now," exclaimed one talkative Lakeview lady, little Mrs. West, gray-haired and spry as a cricket. "You don't mean to tell me that that pretty young girlish thing



up there by the desk is your Presbyterian President? Now, now, I am mightily interested in that special lady—so are all of us Lakeview Ladies' Aiders—just why, you'll have to guess. But I didn't expect to see so young and pretty a person one of your missionary workers; I always thought you'd all be a lot of dried up, solemncholly sort of folks, if you'll excuse my saying so."

"Don't mind Mrs. West," said Mrs. Gardner (a second member of the delegation). "She just loves to hear herself talk, and we never pay any attention to her. We are all much interested, of course, in Miss Barrows, your president; because our new pastor has spoken of her."

"You see our Aid Society sent us just to spy out the land—to see if we really should join the Presbyterian. You know, perhaps, that our society is the only one not affiliated with your organization. We are very conservative folks; indeed, we often feel like Elijah, that "we, even we only have not bowed the knee" to this Woman's Auxiliary movement. But here we are, by special and earnest invitation of your Executive Committee, and we know we are going to have a lovely time."

"Call me talkative! Listen to her!" sniffed little Mrs. West in a whisper, as they passed down the aisle, and in a moment were introduced to the president and others standing near.

The afternoon session soon began, the three Lakeview delegates sitting directly in front and showing themselves much interested in all that went on. The Presbyterian Secretary, who was an elderly woman, almost as talkative as Mrs. West, could not refrain from indulging in an "aside" during a hymn. "Miss Barrows," she whispered, "those ladies are the Lakeview folks we've been after all these years. You know they've got a new pastor, a young fellow. I'm sure as anything that this delegation is sure of his doings. I guess they've come to see what sort of a creature the Presbyterian is."

"We are glad to have them here for any reason," said the president.

The meeting progressed, and the Lakeview visitors became much at home. As matters came up for discussion little Mrs. West and Mrs. Gardner frequently expressed an opinion, and their good common sense and spirit of friendliness won all hearts.

The third member of the group, a younger woman, Miss Brooks, was very quiet, but evinced deep interest in the proceedings. The program was given most careful attention by the visitors. As the missionary from Africa pictured the forlorn condition of children in that dark land, Mrs. West covertly wiped some tears from her eyes.

The young teacher from the mountains told of her work, and concluded her plea by asking for the prayers of all.

"It was at a meeting of this Presbyterian that I first heard of these neglected highlanders," said the young teacher earnestly, "and I resolved then to devote my life to them."

Mrs. West and Miss Brooks exchanged glances, and Mrs. West nodded her head decisively.

At the closing session a "love feast" took place, and every delegate was asked to tell what the meeting had meant to her. Mrs. Gardner arose:

"Ladies," she said, "I'm not much good at speech-making. I guess you have noticed how quiet I am." Here she paused to join in the smile that passed around. "But I want to explain our coming. You know we are 'Ladies' Aiders' of the old style. We glory in choosing the old paths, and you may laugh when I tell you that we used to consider the Woman's Auxiliary as a sort of ecclesiastical suffragettism. We thought it would all blow over and bided our time, but after four years, to our astonishment, it seems here to stay. Then, ladies, as all of you know, the Lord sent us a new pastor, and of course, at such a time there is always some changing and shifting."

"Now, now, you've said enough," exclaimed Mrs. West, bobbing up and pulling Mrs. Gardner down to her seat. "When you begin to talk you don't give any one else a chance to get in a word edgewise, and I must have my say, or die in the attempt."

"Well, friends, Mrs. Gardner mentioned our new pastor, and he is new—full of new wine from the Lord's vintage, and ready to fill us with new purpose of and endeavor after new obedience (that's in the catechism, isn't it?). Now you see I'm an old white-haired woman, old enough to be his mother, so I can safely say he stole my heart outright, and whatever he says, goes with me; says he, 'the Presbyterian is a good thing.' 'Good for what?' says I.

"Says he, 'It is to the womenfolks of our church what the Presbytery is to us men,' and then he says, 'Your Society, because it is organized in the Presbyterian Church, and under the session, is really a member of the Presbyterian, just as every church is a part of Presbytery whether or not it accepts its responsibilities toward the Presbytery.'"

"But we are Aiders," says I.

"Then he laughed and said, 'Well, isn't it the Lord's work you are aiding, and isn't all the Lord's work missionary, no matter what it calls itself? You are missionary, whether that is your name or not.

'Don't you know that last year you con-

tributed to almost all the benevolent causes of the Church as well as keeping local affairs in trim? You're already giving your money, and now if you'll give your prayers and study, you'll be a Missionary Aid Society." So after the preacher said we were 'missioners' as well as 'Aiders,' of course I had to give in, never being one to dispute a minister's word."

"Time's up," cried Mrs. Gardner, rising again, while Mrs. West sat down and took breath. "My turn now. I hope you ladies do not object to Lakeview monopolizing the floor, for we are enjoying ourselves immensely. To continue Mrs. West's narrative, we found our new pastor much in favor of the Presbyterian. His motives I shall not presume to question," glancing mischievously towards the young president, who sat with downcast eyes and cheeks deeply pink. "When, I say, our minister advised us to investigate, we decided we would attend this meeting and see if joining would really benefit us in our Aid work.

"I can see that gathering together and meeting other consecrated workers is always a benefit; also it is helpful to be part of a great whole, just as a constellation is more beautiful and gives more light than one single star. Here at your meetings we can learn new and better methods of work. But I should like to hear the experience of Aid Societies who have joined your body, and what their candid opinion of the matter is."

"May I answer that question?" asked one of the members present. "We were an Aid Society. We also had a weak little half-hearted Missionary Band in our church, and half of us Aiders had to be the backbone of that band also. Two years ago we became interested in the Auxiliary and decided to join the Presbyterian, feeling that as Presbyterian women, we should belong to an organization so evidently approved by the General Assembly. We felt there was room in our Society for improvement, and without any conceit on our part, we believed that the Presbyterian needed us, as it needs every Christian woman in the church. We did not wish to shun a duty, nor to lose an opportunity for growth ourselves. We went home from our first Presbyterian, merged our two societies into one, adjusted the scheme of giving, mapped out a simple study of missions, and I can say with a thankful heart, that we have grown in grace and knowledge since we joined the Presbyterian."

"Have you dropped your Aiders?" asked Mrs. West.

"No, indeed; I believe we aid more than ever. I used to wonder over that term, 'Ladies' Aid,' whether it meant that the ladies gave aid, or needed it. Now our so-

ciety seems to do both—we try to help both near and far, and we ourselves are being helped."

Here another member arose. "Friends," she said, "Why should we try to draw a distinction between Aid and Missionary Societies? Both are trying to do the Master's bidding. One day two lovely handmaidens appeared before the Heavenly King to be clothed in garments suitable for His service. They were beautiful twin sisters, and the Lord dressed each in the same gleaming robes. The feet of both were shod with sandals of love and tender mercy. The priceless mantle of each was zeal for the Kingdom, both at home and abroad. Each wore a golden girdle of consecrated stewardship. Each was crowned with the same diadem of prayer and Bible study. These two fair maidens left the King's presence with hands tightly clasped. 'Whom God hath joined together, let not man part asunder.'"

"I can't talk like this lady," cried little Mrs. West, wiping her eyes. "All I want to say is that I want to be better clothed for the King's service, and if the preachers feel they need the meetings of Presbytery, then we women folks need meetings like this ten times more, for none of us ever went to a seminary and spent years a-learning to run our Aids or Mission Bands, or whatever you want to call them. I'm not



Mrs. G. T. Ralls, Coalgate, Okla., President of the Synodical of Oklahoma.



much of a joiner, but if the Presbyterial can make me a more fitting servant of the Lord, or if my belonging to it will help or encourage any one else, you can count on this old lady a-joining."

Miss Brooks, the silent member of the Lakeview delegation, was noted for always saying the wrong thing at the wrong time. She arose at this point and spoke in the most solemn manner possible:

"Ladies and Madam President, I make this statement in strictest confidence: I have felt it my loyal duty to join this Presbyterial, to wed it, as it were, ever since I heard that your Presbyterial Presi-

dent, Miss Barrows, was soon to become the mistress of our new manse which we Lakeview Aiders have so gladly prepared for the home-coming of our young minister and his bride."

Are you surprised that the Presbyterial could do no more business that afternoon?

The Lakeview delegates had broken up the meeting.

\* \* \*

This story may be had in pamphlet form upon application to The Woman's Auxiliary, Peachtree and 10th Streets, Atlanta, Ga., enclosing two cents.

## MONTREAT.

Plan now to attend the Woman's Summer School of Missions at Montreat, July 15-23. The Program will be helpful and inspiring, the surround-

ings most beautiful and upbuilding, and the fellowship of five hundred Southern Presbyterian women will be a treat worth going many miles to enjoy.

DECIDE TO BE THERE.

## YEAR BOOK FOR 1916-17.

Twenty-four programs for the year. All the work of the Church included.

Twelve carefully prepared Devotionals.

Novel and effective suggestions for adding interest to the Missionary Meetings.

Subjects correspond each month with those in the Survey and Prayer Calendar.

Helps furnished for carrying out the Programs.

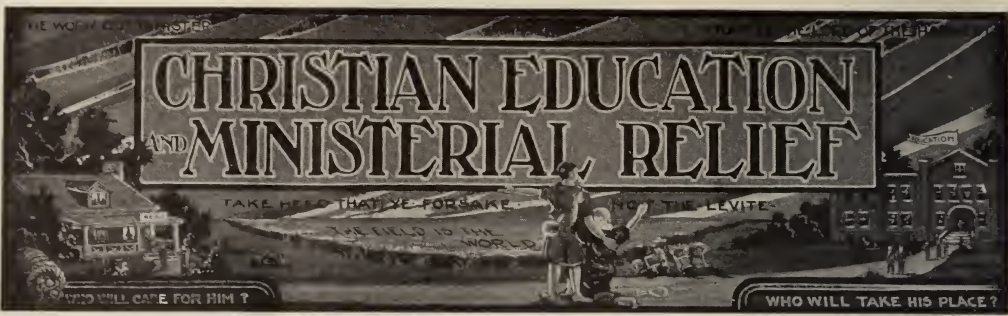
Every progressive Society should use this Year Book. Each member should have her own copy. Price, 5 cents each; 50 cents per dozen.

If the President or Program Leader when ordering the Year Books will send one dollar additional she will receive each month all helps necessary for the program of the following month as well as new helps which may be prepared during the year.

Order now.

From Dr. James I. Vance, on receiving the March issue:

I write to congratulate you on the last number of the Survey. It is a very handsome and attractive magazine, and to my mind the best number yet issued.



Address All Communications Relating to  
this Department to  
REV. HENRY H. SWEETS, D. D., SECRETARY,  
122 Fourth Avenue, Louisville, Ky.

Make All Remittances to  
MR. JOHN STITES, TREASURER,  
Fifth and Market Streets, Louisville, Ky.

### "THE VOICES OF GIRLHOOD" SERIES.

It is with great pleasure that the Executive Committee of Christian Education and Ministerial Relief announces the completion of a new series of leaflets.

"The Chance for Boys" series, or "A Pocket Full of Gems," and "The Boy Scout" series, have received the highest commendation from Secretaries of Boards, head masters of schools, pastors and teachers.

We are fully convinced that this series, which has been prepared especially for the girls of our Church, will meet with equal favor.

All of these have been prepared by one of the young ladies of our own Church, whose modesty is only exceeded by her remarkable ability. She has chosen to write under the *nom de plume* of "Mildred Welch". She is known under this name throughout the entire United States and in many other countries of the world.

It is a matter of great gratification to the Committee that orders for these leaflets have covered the widest range.

The new series consists of seven separate leaflets, put up in an attractive package, and are as follows:

1. *The Heavenly Voices*—A general appeal to girls to listen to God's voice calling them.

2. *Sweden's Sweet Singer*—An appeal to the talented girl to consecrate her gifts.

3. *The Lady With the Lamp*—An appeal for the consecrated trained nurse.

4. *A Prisoner of Hope*—An appeal for the consecrated teacher.

5. *She Chose—and You?*—An appeal to girls to choose the service of Christ—not pleasure.

6. *The Silver Cup*—An appeal for the missionary.

7. *The Colors He Wears*—An appeal to girls to consecrate the influence they have on boys.

The leaflets will be sold at the price of 10c. a package.

They will be furnished free of charge in limited quantities to the girls in the Southern Presbyterian Church.

They should be ordered from the Executive Committee of Christian Education, 122 South Fourth Avenue, Louisville, Kentucky.





Candidates for the ministry in the Southwestern Presbyterian University at Clarksville. From left to right, beginning in the foreground of the picture with the first row are: J. L. Mecklin, R. M. McGehee, E. B. Thompson, E. G. Lindsey, H. H. Brownell, S. H. Hooper, V. L. Bryant, I. D. Holt, A. W. Duck and J. V. Currie.

Second row: A. H. McNair, C. U. Leach, U. S. Gordon, R. E. Carroll, S. J. Venable, J. A. Brunberg, G. M. Smiley, J. L. Neely, R. P. Richardson, W. L. Smith, G. L. Neely, P. A. Mickel, P. M. Watson, J. H. Smith and E. U. Aston.

Third row: T. J. Wharton, Jr., O. M. Barry, E. W. Wood, A. Keller, T. B. Kell, W. H. McAtee, W. E. Powell, C. A. Raymond, J. W. Davis and B. L. Wallace.

Fourth row: T. T. Williams, J. C. Rhodes, C. Thomas, H. B. Wade, T. P. Quarterman, C. E. Guice, J. A. Warren and J. V. Cobb.

Candidates not in the picture: A. C. Ingram, A. Bosch, S. J. Lack, R. M. Graham, J. B. Martin and J. C. Smith.

## WHAT IS METHODISM DOING FOR ITS RETIRED MINISTERS?

REV. JOSEPH B. HINGELEY, D. D., *Secretary Board of Conference Claimants, Methodist Episcopal Church (North.)*

**T**HERE are 2,712 retired ministers, 3,011 widows, and about five hundred orphan children of deceased ministers, all of whom are embraced under the title of "Conference Claimants," a Methodist term for the entire group..

The obligation of the Methodist Episcopal Church to Conference Claimants is expressed as follows: An amount equal to one-seventieth of the average salary of the ministers within an Annual Conference for each year of "effective service." (By "effective" we mean a certain clearly defined relation to an Annual Conference.) This one-seventieth for each year of service varies from \$3.00 in some poorer Conferences to \$20 in more prosperous Conferences. But whatever the annual

rate it has the same fixed relation to the average amount paid to the pastors.

For the widows, the widow receives as an annuity one-half of the rate paid to the pastors for each year that she was the wife of a minister while in the effective relation. This bases her claim on her service to the church as a "Minister's wife."

An orphan child under sixteen years of age receives one-fifth of the amount his father would be entitled to.

An additional amount is provided to take care of those who require more than their years of service would provide; men who break down early, men or women who are feeble and need very special consideration, and the funds of the Board of Conference Claimants



Top row, reading from left to right: J. G. Anderson, R. E. Hooker, T. S. Bookout, R. G. Lowe, R. Ray.  
 Second row: J. L. Spears, E. M. Ellison, H. P. Rainey, L. L. McCutchen, E. Perez.  
 Bottom row: L. J. Sherrill, J. W. Moore, J. M. Currie, D. C. Butler.  
 Names of candidates not in picture: M. F. Allen, J. W. Cheek, H. L. Durham, W. A. McElroy, R. K. McCall, E. D. Walker.

are applied to meet the necessities of such claimants.

The total amount required to meet the legal claims of the Church for all Conference Claimants is in excess of \$1,800,000.

The Methodist Episcopal Church does not look at this amount as a gratuity offered to poor Conference Claimants, but it classifies this claim with the claims of the pastor, the district superintendent, and the bishop, and the rights of the claimants are as clear before the law as the rights of any part of the ministry.

In 1908 when these rights were recognized as on a par with the rights of the pastors, the Church was paying \$608,000 a year to claimants, leaving a shortage of \$1,200,000 for which no provision was made. The Board of Conference Claimants immediately began a campaign of publicity and laid the nature and size of this obligation

upon the heart of the Church. The result has been that instead of paying \$608,000 a year as in 1908, in the year just closed the Church has paid a total of \$1,225,226, or more than double; and the Church is now facing the joyful problem of providing an additional annual income of more than \$600,000, so that in this great obligation, as in the other obligations, Methodism may be clear on the books. While rejoicing that since 1908 the annual income has more than doubled, Methodism is determined that this annual revenue must be increased at least one-half, and that the balance sheet between the Church's obligation and the Church's resources shall be a clean one.

The resources of Methodism applied to this problem are of three kinds. First, general or connectional dividends; second, dividends from investments held by the Annual Conferences; third, direct annual contributions from



pastoral charges to meet an apportionment determined by the Discipline and fixed by the Annual Conference.

Methodism has a most unique and valuable institution in its Book Concern, the largest publishing establishment on earth, and the dividends from this business do not go to stockholders, but to the retired ministers and widows and orphans. The annual revenue from this source is now \$300,000.

The Chartered Fund is the oldest institution of Methodism, more than a century and a third old; a small fund accumulated in the early days of Methodism, the income of which for more than a century has gone to ease the burden of retired ministers.

The Board of Conference Claimants is a new institution, with an annual dividend of about \$30,000, but with large functions related to the work in Annual Conference throughout the Church.

For sixty years or more Annual Conferences have held invested funds under their own control, the income of which has been distributed to their own claimants. The present campaign for an increase in these funds has brought the amount so held up to the magnificent sum of over five million dollars, and almost every Conference in Methodism is now engaged in a campaign to secure sufficient money for investment to enable it to make provision for all the future and provide a sufficient and honorable care for every retired minister. The sum total of the amounts needed for Annual Conference Investments is in excess of \$16,000,000, \$6,000,000 of which is now in hand, and campaigns are now determined or being prosecuted in the several Annual Conferences to cover the additional \$10,000,000.



Rev. J. B. Hingeley, D. D., Corresponding Secretary Board of Conference Claimants.

The Board of Conference Claimants has recognized its opportunity and obligation in leading in all such Annual Conference Campaigns. It has been greatly embarrassed by the fact that its budget was not sufficient for such a task, but in response to the urging of its Corresponding Secretary moneys have been secured to be expended in this general campaign. The next General Conference will give to the Board a sufficient budget that it may afford such leadership and help as will enable every Annual Conference to complete in full its campaign; and the Church secured by a ministry which is provided for not only in active days, but in old age, will be able to more definitely, earnestly, and successfully devote its whole thought and energies to the divine task.

### BETTER THAN A WILL.

**M**ONEY left in wills may never reach the persons or institutions to which it is willed. Many wills have been broken and

moneys intended for certain purposes have been diverted in far different directions. Dr. Holmes, in "Parson Turrel's Legacy," tells us of a legacy

given to Harvard College that caused a great deal of trouble, and in concluding the story the Doctor says:

"God bless you, gentlemen! learn to give

Money to colleges while you live.

Don't be silly and think you'll try

To bother the colleges when you die

With codicil this and codicil that,

That knowledge may starve while law grows fat,—

For there never was a pitcher that wouldn't spill,

And there's always a flaw in a donkey's will."

To prevent the breaking of wills and consequent diversion of legacies; and to give Christians of limited means, who are unable to give during their

lifetime as they would like to do because they need a sure income for their own support; and help out others of larger means who anticipate the coming "rainy days," and enable them to be doing good with their means whether small or great while they live, as well as after they are gone, the Executive Committee of Christian Education and Ministerial Relief will receive the money and pay them a *life annuity*, based on the age of the donor and continue paying such annuity as long as the donor lives, and on his death the money given for the Annuity Bond goes to the aged ministers. With a bond, money never can be diverted, and always goes where the donor desires it to go.

For further information address, Rev. Henry H. Sweets, Secretary, 122 S. Fourth Avenue, Louisville, Ky.

## AWAKENING THE NATION!

### A QUIET, PERVASIVE CAMPAIGN

to arouse the people of this nation to the supreme importance of Christian Education is now being conducted by the United Educational Agencies of eighteen of the principal denominations of the United States representing more than fifteen millions in membership.

#### VARIOUS PLANS.

While much of this work will be conducted by the Council of Church Boards of Education, each denomination will work out its own plans along suitable lines.

#### THE SOUTHERN PRESBYTERIAN CHURCH

has been making wonderful progress in the work of her schools and colleges in recent years, and now enters upon larger plans and more intelligent activity. In order to do her work and fulfill her mission to Christ and the world, she must give new and added emphasis to this work.

#### REFORMATION ANNIVERSARY PROGRAM.

The last General Assembly called upon the Churches, Presbyteries and Synods to unite with the other bodies represented in the Council of Church Boards of Education in a celebration in 1917, of the four hundredth anniversary of the Protestant Reformation.

This is the time set for all our Schools and Colleges to come up to the proper educational standards set by the Church. It is a call to all Presbyterians to give themselves to strong endeavor and to prayer.

#### THE INVITING TASKS.

These are some of the tasks before us—some of which must be completed by September, 1917:

##### 1. To complete the organization of the educational forces in each one of the Synods.

The Church has fully determined to enter upon a quiet, far-reaching campaign. Amazing progress has already been made along this line in many of the Synods. The others are in a fair way to successful co-operation.

##### 2. To awaken our people to the vast importance of Christian Education.

John R. Mott, in his book, "Strategic Points in the World's Conquest," shows how the Church's schools in the home land and on the foreign field are the keys of the coming triumph of the Kingdom of God, which may linger, but which is sure to come in large measure through the splendid services of these Christian schools.

##### 3. To inform the parents of all Presbyterians of the advantages of education under Christian auspices.

We must bring them also to a recognition and practical acceptance of the two fundamental principles—that religion is an essential part of education, and that education is necessary to the adequate achievement of the aims of the Christian religion.



**4. To increase the enrollment of our Presbyterian schools, colleges and theological seminaries.**

The enrollment in the institutions has kept pace in a remarkable way with the marvelous growth of other educational institutions. We need to be alert, however, if this growth is to continue, and if the largest possible number of our worthy youth are to have the advantage of our excellent institutions.

**5. To increase the physical equipment and endowment of all our institutions to standard requirements.**

The General Assembly directs that we "impress upon the entire membership of our Church their financial responsibility to our educational institutions." The Church has directed that our Colleges be prepared to do honest work educationally. If we do not, the State will soon force the issue.

**6. To assist in solving urgent local problems for our institutions.**

The General Assembly suggests that "our educational institutions be placed in the budget of the Synods and Presbyteries." President W. O. Thompson, the President of the Ohio State University, says: "I express the deep conviction that the Church will make a mistake if it loosens its hold on its colleges, and the further opinion that there ought to be no change of control dictated by the influence of individuals. A control which conserves the things for which these institutions were founded and assures their loyalty to moral and religious ideals seems to me of first importance."

**7. To provide fully endowed professorships for Bible and subjects of applied Christianity in all our colleges.**

Daniel Webster said: "There is more valuable truth yet to be gleaned from the Sacred Writers that has thus far escaped the attention of commentators than from all other sources of human knowledge combined."

**8. To increase the Student Loan Fund,**

so that it may assist each year a larger number of the choice boys and girls of the Church who seek a higher Christian education in our own Presbyterian colleges. Most gratifying results have already appeared from this Fund in the lives of our youth, in the colleges and in all departments of the Church's work both at home and abroad.

**9. To co-operate with other evangelical bodies**

in the supreme effort to meet the deep spiritual needs of all the students in all the institutions of learning in all parts of our Southland.

**10. To promote well directed and carefully planned Bible Study and evangelistic campaigns in all our educational institutions**

and to secure more thorough identification of the students with all the activities of the local church.

**11. To co-operate in the Christian culture of Presbyterian students at the State universities.**

In the large numbers of young men and young women securing technical training in the State institutions of higher learning in the South every sixth or seventh student comes from a Presbyterian home, and should have the fostering care of the Presbyterian Church.

**12. To devise means for securing better support for our self-denying and too often over-taxed teachers.**

The annals of the South when fully written, will contain no record of more heroic and self-denying service to the Church, the youth and the land than that rendered by many of the godly men and women of the Presbyterian Church who have given their lives to teaching in our Church Schools and Colleges.

Through the co-operation of our colleges and the liberality of friends, after April 1, full page messages concerning the campaign will appear in this paper.

**PRESBYTERIAN CHURCH IN THE UNITED STATES, DEPARTMENT OF CHRISTIAN EDUCATION.**

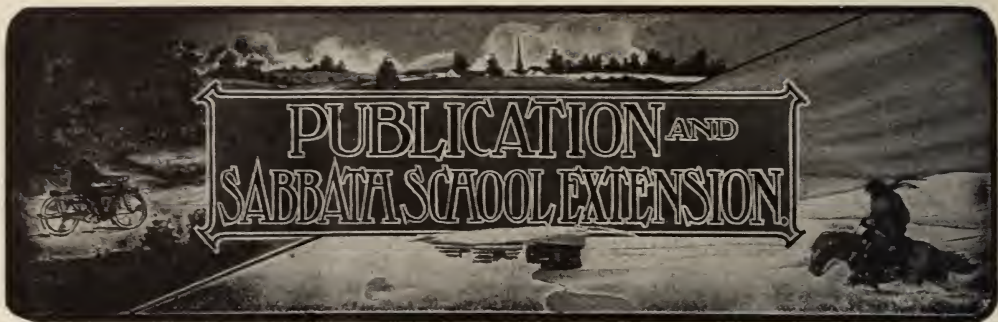
122 South Fourth Avenue, Louisville, Kentucky.

Cleveland, N. C.  
March 3, 1916

Dear Mr. Sweets:

We are a little band of girls from five to twelve years of age, and have been reading about the fund for the old ministers in the Christian Observer. So we are sending you a check of one dollar for them. We have been saving our pennies for them, and wish we had more to send. But hope to do better next time.

Your little friend,  
Annie Louise Thompson  
President of the Junior Miriams.



Branch Department at  
Texarkana, Ark.-Tex.

PUBLISHING HOUSE,  
6-8 North Sixth Street, Richmond, Va.

## WHAT IS HE AND WHAT DOES HE DO?

**F**REQUENTLY the inquiry has come up as to just what a Sunday School Missionary is, and what he does. To the person who is not in close touch with the situation it seems perhaps a bit of wasted money to employ men on a steady salary, whose chief occupation is "just to organize Sunday schools." But when "just to organize Sunday schools" is analyzed, and the details of the life of a Sunday-School Missionary are gone into, one catches a glimpse of the far-reaching purpose which animates the lives of these men.

Emphasis has recently been given to the subject by the report of the Educational and Extension Section made to the meeting of the Sunday-School Council of Evangelical Denominations, in January, in Richmond, Va. A special Committee was appointed to draft this report and a questionnaire was sent to the twenty-eight Denominations affiliated with the Council. Out of the twenty-six replies received, seventeen Denominations reported a definite program of Sunday-School extension. The first recommendation made to the Council was that "Sunday-School extension be pushed with vigor by all denominations, and that both phases of extension work, educational and missionary, be urged upon all denominations as a vital part of their Sunday-School program."

The following extract from the Supplementary Report which was published for information only, is of much interest:

"From this questionnaire it is very evident that most of the denominations look upon Sunday school extension as significant and important, and that Sunday school missionary work should be pushed with increased vigor. The Sunday school missionary is a pioneer. He blazes the way into sections of the country where others have never been with the message of the gospel. He traverses the broad prairies of the West, climbs into the mountains and penetrates the forests. From Maine to California, he is at work laying the foundations to come. Let no one imagine the last frontier has been won for Christ. Commerce and trade have pushed their way out into the farthest outposts of this country. But not always so with the Church. There are still vast stretches where no herald of the Cross has gone.

A Sunday school field man sent to the office of his Board a list of over one hundred and fifty town and villages, ranging in population from one hundred and fifty to eight hundred souls, in the western half of the Pacific Coast States, where there was not a single religious service of any sort—neither church nor Sunday school—yet in those communities are children and young people by the score. For such conditions the Sunday School missionary is the logical and strategic agent of the Church. These sections must be claimed for Christ. We urge a continued policy of aggressive Sunday school missionary work on the part of all the denominations looking toward the



evangelization of every needy or neglected community.

It is sometimes a trifle difficult for the men on the field to report back to the office many of the details which may make up their day's work, and it is exceedingly difficult for the office to report to the Church the work of the Field Force in such a way that the work may be visualized clearly. Statistics made up the first of April showed that during the past Church year thirty-one persons were at work for whole or part time. On the first of April there were nineteen Sunday-School Missionaries at work among many different classes of people, some are in the mountains, some in the "dead" country, some among a rural population numbering largely Primitive Baptists who are opposed to Sunday schools, one man works mainly among French Catholics, and still another among the Mexicans in the big State of Texas, while another is working just at present in the suburban section of one of our largest cities.

Mr. J. A. Verreault, who works among the French Catholics in Louisiana makes one of the most careful monthly reports, and it is interesting to see how his day is spent.

From his March report we make two extracts:

Mar. 15.—Visits 6; see 16 people. Prayer-meeting with Catholic people. Attendance 11. Reading of the Bible. In the assembly were two learned people in both languages. They asked if there was a difference between our Bible and the priest's. Answer, No.. They bring me a Bible given by the priest to a boy as a reward, and we all read in both Bibles: 1 Tim. 3:2, 4, 5. They were astonished and glad at the same time. One old gentleman told me on that occasion that he was a Protestant since fifteen years ago, and did not know it, for he discontinued to go to confession.

26.—*Petite Anse*. Sunday. Service at 2:30 P. M. Attendance fifteen. Sunday school at 4:00 P. M. Attendance 19. I surely enjoyed the blessings of our Lord on that occasion. A whole family of nine is ready to join our church. I never enjoyed so much a walk of ten miles in the dust. *Petite Anse* is five miles from our village

of New Iberia. The only way to reach that place is to walk.

His report for September is given in detail:

Sept. 1st. *New Iberia* (country.) Visits 4. See 16 people. Read gospel and have prayer.

Sept. 2.—Visits 7. See 11 people. Had family service; one new child for Sunday school.

Sept. 3.—Visits 5. See 17 people. Read gospel; have prayer. They want me to go back.

Sept. 4.—Visits 3. See 12 people. Talk about confession, etc. One buys a Bible.

#### PATONVILLE.

Sept. 5.—Family service at 10:30 A. M. All Catholic; attendance 24. Talk about true religion, confession and temperance.

Sept. 6.—Visits 6; see 20 people. Met a family who wants to know the Christian religion; am invited to go back to preach there.

#### NEW IBERIA.

Sept. 8.—Visits 9. See 31 people. Family service at 7:30 P. M. Attendance 17. Three children promise to come to Sunday school. Sell two Bibles.

Sept. 9.—Bad weather; cannot go out.



Mr. J. A. Verreault, New Orleans Presbytery,  
New Iberia, La.

Study home and get ready for Sunday.

Sept. 10.—Visits 4. See 12 people. Talk about temperance and confession. Have a hot discussion with a priest on his way to sick call. When I told him I used to be a priest myself, and ought to know, he begged to be excused and went his way. Results: Chiefs of family invite me to preach at their home.

#### ADELINE.

Sept. 11.—Visits 7. See 17 people. Family service at 6:30 P. M. Attendance 35. Sold 3 Bibles. Invited to go back.

Sept. 12.—Visits 2. See 6 people. Sunday school at 10:15. Attendance 18.

#### NEW IBERIA.

Sept. 14.—Visits 2. See 21 people. Preach for one hour, and thanks to the Lord, got the promise to send two boys to Sunday school.

Sept. 15.—Visits 3. See 15 people. Sunday school at 3:00 P. M. Attendance 10.

#### CLARENTON.

Sept. 17.—Visits 8. See 29 people. Talk about temperance and confession. Two families want to know about our religion.

Sept. 18.—Visits 11. See 32 people. Family service at 8:00 P. M. Attendance 29.

Sept. 19.—Sunday. Service at 11:00 A. M. Attendance 18. Sunday school at 3:00 P. M. Attendance 26.

#### NEW IBERIA.

Sept. 21.—Country. Visits 8. See 24 people. Talk about confession. One promises to get baptized when M. Paradis comes.

Sept. 22.—Visits 5. See 15 people. Sunday school at 2:40 P. M. Attendance 11.

#### SCHRIEVER.

Sept. 23.—Visits 2. See 11 people; sell 3 Bibles; Sunday school at 4:00 P. M. Attendance 17. Two (mother and father) promised to confess the Christ when M. Paradis comes.

#### MAGNOLIA.

Sept. 24.—Visits 3. See 7 people. Family service. Prayer. Reading of the Bible. Attendance 9.

#### HOUMA.

Sept. 25.—Visits 4. See 20 people.

Sept. 26.—Sunday. Houma at 11:00 A. M. Family service. Attendance 6. Two persons promise to confess the Christ, thanks to the Lord! Sunday school at 3:00 P. M. Bayou Bleu service at 7:30 P. M. Attendance 48. Among them 12 Catholics. Three are ready to join the church for next meeting.

Sept. 27.—Visits 16. See about 48. Service at 7:30 P. M. at a private family. Attendance 52.

Those two last services have been a great consolation to me. The Holy Spirit surely blessed our work, and my humble efforts to bring those souls to Christ. There were about 15 Catholics in the audience, and we can depend on the conversion of an entire family of 7. This trip to Bayou Bleu and Houma has been a glorious one. The people seemed so well disposed. I felt the assistance of the Master and looking at the souls ready to confess Christ, my heart is filled up with gratitude for him who designs to let me work in his vineyard.

From Miss Annie E. Rose, of Laurinburg, N. C., comes this message of encouragement: "The Missionary Survey is the finest missionary magazine published. If we could just get our people to read it carefully one number, there would not be any trouble in getting subscriptions."



MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA-CONGO MISSION  
AFRICA. [46]

**Bulape. 1897.**  
Rev. and Mrs. H. M. Washburn  
Rev. and Mrs. R. F. Cleveland.  
Rev. and Mrs. C. T. Wharton.

**Luebo. 1891.**  
Rev. W. M. Morrison.  
Rev. and Mrs. Motte Martin.  
Dr. and Mrs. L. J. Coppedge.  
Rev. and Mrs. A. L. Edmiston  
(c)  
\*Rev. and Mrs. L. A. DeYam-  
pert (c).  
\*Miss Maria Fearing (c.)  
Rev. and Mrs. C. L. Crane,  
Mr. T. J. Arnold, Jr.  
Miss Elda M. Fair.  
\*Rev. and Mrs. N. G. Stevens.  
Mr. W. L. Hillhouse.  
\*Rev. T. C. Vinson.  
Rev. S. H. Wilds.  
Dr. T. Th. Stixrud.  
\*Rev. and Mrs. A. C. McKinnon  
†Mr. and Mrs. T. Daumery.  
\*Rev. and Mrs. J. W. Allen.  
Miss Grace E. Miller.  
Mr. B. M. Schlotter.

**Mutoto. 1912.**  
Rev. and Mrs. Geo. T. McKee  
Rev. A. A. Rochester (c).  
Rev. and Mrs. Plumer Smith.  
Dr. Robt. R. King.  
†Miss Margaret Van Leaucourt.

**Lusambo. 1913.**  
Rev. and Mrs. J. McC. Sieg.  
Rev. and Mrs. R. D. Bedinger.

E. BRAZIL MISSION. [13]

**Lavras. 1893.**  
Rev. and Mrs. S. R. Gammon.  
Miss Charlotte Kemper.  
Rev. H. S. Allyn, M. D.  
Mrs. H. S. Allyn.  
Mr. and \*Mrs. C. C. Knight.  
Mr. and Mrs. B. H. Hunnicutt.  
Miss R. Caroline Kilgore.  
Mr. and Mrs. F. F. Baker.

**Plumby. 1896.**  
Mrs. Kate B. Cowan.  
**Bom Successo.**  
\*Miss Ruth See.  
Mrs. D. G. Armstrong.

W. BRAZIL MISSION [10]

**Ytu. 1909.**  
Rev. and Mrs. Jas. P. Smith.  
**Braganca. 1907.**  
Rev. and Mrs. Gaston Boyle.  
**Campinas. 1869.**  
Rev. and Mrs. J. R. Smith.  
**Itapetinga. 1912.**  
Rev. and Mrs. R. D. Daffin.  
**Descalvado. 1908.**  
\*Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION. [11]

**Garanhuus. 1895.**  
Rev. and Mrs. G. E. Henderlite.  
\*Rev. and Mrs. W. M. Thompson.  
Miss Eliza M. Reed.

**Pernambuco. 1873.**  
Miss Margaret Douglas.  
Miss Edmonia R. Martin.  
\*Rev. and Mrs. W. C. Porter.

**Canhotinho.**  
Dr. G. W. Butler.  
Mrs. G. W. Butler.

MID-CHINA MISSION. [71]

**Tungchiang. 1904.**  
Rev. and Mrs. J. Y. McInnis.  
Rev. and Mrs. H. Maxcy Smith.  
Miss R. Elinore Lynch.  
Miss Kittie McMullen.

Hangchow. 1867.

Mrs. J. L. Stuart, Sr.  
Miss E. B. French.  
Miss Emma Broadman.  
Rev. and Mrs. Warren H. Stuart.  
Miss Annie R. V. Wilson.  
Rev. and Mrs. R. J. McMullen.  
Mr. and Mrs. J. M. Wilson.  
Miss Rebecca E. Wilson.  
†Mr. S. C. Farrior.  
Rev. G. W. Painter, Pulaski, Va.  
Rev. and Mrs. J. M. Blain.  
Miss Nettie McMullen.

Shanghai.

Rev. and Mrs. S. I. Woodbridge.  
Rev. and Mrs. C. N. Caldwell.

Kashing. 1895.

Rev. and Mrs. W. H. Hudson.  
Dr. and Mrs. W. H. Venable.  
Miss Elizabeth Talbot.  
Rev. and Mrs. Lowry Davis.  
\*Miss Irene Hawkins.  
\*Dr. and Mrs. A. C. Hutcheson.  
\*Miss Elizabeth Corriher.  
\*Miss Florence Nickles.  
Miss Mildred Watkins.

Kiangyin. 1895.

Rev. and Mrs. L. I. Moffett.  
Rev. and Mrs. Lacy L. Little.  
Dr. and Mrs. Geo. C. Worth.  
Mr. and Mrs. Andrew Allison.  
Miss Rida Jourlman.  
Mrs. Anna McG. Sykes.  
\*Miss Ida M. Albaugh.  
\*Miss Carrie L. Moffett.  
Dr. F. R. Crawford.  
Miss Venie J. Lee, M. D.

Nanking.

Rev. and Mrs. J. L. Stuart.  
Dr. and Mrs. R. T. Shields.  
Rev. and Mrs. P. F. Price.

Soochow. 1872.

Rev. J. W. Davis.  
Dr. and Mrs. J. R. Wilkinson.  
Miss S. E. Fleming.  
Miss Addie M. Sloan.  
Miss Gertrude Sloan.  
Mrs. M. P. McCormick.  
Rev. and Mrs. P. C. DuBose.  
Rev. R. A. Haden.  
\*Mrs. R. A. Haden.  
Miss Helen M. Howard.  
Miss Millie S. Beard.  
Miss Irene McCain.  
Dr. M. P. Young.

NORTH KIANGSU MISSION.

Chinkiang. 1883.

Rev. and Mrs. A. Sydenstricker.  
Rev. and Mrs. J. W. Paxton.  
Rev. and Mrs. D. W. Richardson.  
Rev. and Mrs. J. C. Crenshaw.  
Miss Pearl Sydenstricker.

Taichow. 1908.

Rev. and Mrs. T. L. Harnsberger.  
Dr. and Mrs. Robt. E. Price.

Hsuehoufu. 1897.

\*Rev. Mark B. Grier.  
\*Mrs. Mark B. Grier, M. D.  
Dr. A. A. McFadyen.  
Rev. and Mrs. Geo. P. Stevens.  
Rev. and Mrs. F. A. Brown.  
Rev. and Mrs. O. V. Armstrong.

Hwaiianfu. 1904.

Rev. and Mrs. H. M. Woods.  
\*Miss Josephine Woods.  
Rev. and Mrs. O. F. Yates.  
Miss Lillian C. Wells.  
Miss Lily Woods.

Yencheng. 1909.

Rev. and Mrs. H. W. White.  
Rev. and Mrs. C. F. Hancock.  
Dr. and Mrs. J. W. Hewett.  
Rev. C. H. Smith.

Sutsien. 1893.

Dr. and Mrs. J. W. Bradley.  
Rev. B. C. Patterson.  
Mrs. B. C. Patterson, M. D.  
Rev. and Mrs. W. M. McLaughlin  
Rev. and Mrs. W. F. Junkia.  
Mr. H. W. McCutchan.  
Miss Mada McCutchan.  
Miss M. M. Johnston.  
Miss B. McRobert.  
Miss Carrie Knox Williams.

Tsing-kiang-pu. 1887.

\*Rev. & Mrs. J. R. Graham, Jr.  
Dr. and Mrs. James B. Woods.  
Rev. and Mrs. A. A. Talbot.  
Miss Jessie D. Hall.  
Miss Sallie M. Lacy.  
\*Rev. Lyle M. Moffett.  
Miss Nellie Sprunt.  
Miss Agnes Woods.  
Dr. S. Houston Miller.

Haichow. 1908.

Rev. and Mrs. J. W. Vinson.  
L. S. Morgan, M. D.  
Mrs. L. S. Morgan, M. D.  
\*Rev. and Mrs. A. D. Rice.  
Rev. and Mrs. Thos. B. Grafton.  
Miss Louise C. Oehler.

CUBA MISSION. [10]

Cardenas. 1899.

Mrs. J. G. Hall.  
Miss M. E. Craig.  
†Rev. H. B. Somellian.  
Rev. and Mrs. J. T. Hall.

Caibarien. 1891.

Miss Mary I. Alexander.  
Rev. and Mrs. R. L. Wharton.  
Rev. and Mrs. John MacWilliams

Placetas. 1909.

†Miss Janie Evans Patterson.  
**Camajuani. 1910.**  
Miss Edith McC. Houston.  
†Rev. and Mrs. Ezequiel D. Torres.

Sagua. 1914.

†Rev. and Mrs. Juan Orts y Gonzales.

JAPAN MISSION. [38]

Kobe. 1890.

Rev. and Mrs. S. P. Fulton.  
\*Rev. and Mrs. H. W. Myers.  
Rev. and Mrs. W. McS. Buchanan.  
**Kochi. 1885.**  
Rev. and Mrs. W. B. McIlwaine.  
Rev. and Mrs. H. H. Munroe.  
Miss Estelle Lumpkin.  
Miss Annie H. Dowd.

Nagoya. 1867.

Rev. and Mrs. W. C. Buchanan.  
Miss Charlotte Thompson.  
Miss Lella G. Kirtland.  
Rev. and Mrs. R. E. McAlpina.  
Miss Elizabeth O. Buchanan.

Susaki. 1898.

Rev. and Mrs. J. W. Moore.  
**Takamatsu. 1898.**  
Rev. and Mrs. S. M. Erickson.  
Rev. and Mrs. A. P. Hassell.  
Miss M. J. Atkinson.  
Rev. and Mrs. J. W. Hassell.

- Tokushima, 1889.**  
Rev. and Mrs. C. A. Logan.  
Miss Lillian W. Curd.  
Rev. and Mrs. H. C. Ostrom.
- Toyohashi, 1902.**  
Rev. and \*Mrs. C. K. Cumming.  
Rev. L. C. McC. Smythe.
- Okazaki, 1912.**  
Miss Florence Patton.  
Miss Annie V. Patton.
- KOREAN MISSION. [79]**
- Chunju, 1896.**  
Rev. and Mrs. L. B. Tate.  
Miss Mattie S. Tate.  
Dr. and Mrs. T. H. Daniel.  
Rev. and Mrs. L. O. McCutchen.  
Rev. and Mrs. W. M. Clark.  
Rev. and Mrs. W. D. Reynolds.  
Miss Susanne A. Colton.  
Rev. S. D. Winn.  
Miss Emily Winn.  
Miss E. E. Kestler.
- Miss Lillian Austin.  
Mr. and Mrs. F. M. Eversole.  
Dr. and Mrs. M. O. Robertson.
- Kunsan, 1896.**  
Rev. and Mrs. Wm. F. Bull.  
Miss Julia Dysart.  
\*Miss Anna M. Bedinger.  
Mr. and Mrs. W. A. Venable.  
Dr. and Mrs. J. B. Patterson.  
Rev. John McEachern.  
Mr. Wm. A. Linton.  
Miss Elise J. Shepping.  
\*Miss Sadie Buckland.  
Rev. and Mrs. W. B. Harrison.
- Kwangju, 1898.**  
Rev. and Mrs. Eugene Bell.  
Rev. S. K. Dodson.
- Miss Mary L. Dodson.  
Mrs. C. C. Owen.  
Rev. and Mrs. P. B. Hill.  
Miss Ella Graham.  
Dr. and Mrs. R. M. Wilson.  
\*Miss Anna McQueen.  
Rev. and Mrs. J. V. N. Talmage.  
\*Rev. and Mrs. Robert Knox.  
Mr. and Mrs. M. L. Swinehart.  
Miss Esther B. Matthews.  
Rev. T. E. Wilson.
- Brownsville, Texas.**  
Rev. and Mrs. W. A. Ross.
- Montemorelos, 1884.**  
Mr. and Mrs. R. C. Morrow.
- C. Victoria, 1880.**  
Miss E. V. Lee.
- Tula, 1912.**  
Rev. and Mrs. J. O. Shelby.
- UNASSIGNED LIST.  
RETIRED LIST.
- China.**  
Rev. and Mrs. Geo. Hudson.
- Cuba.**  
Miss Janet H. Houston.
- Japan.**  
Miss C. E. Stirling.
- Korea.**  
Dr. W. H. Forsythe.  
Miss Jean Forsythe.  
Missions, 10.  
Occupied stations, 53.  
Missionaries, 360.  
Associate workers, 7.  
\*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.  
†Associate workers.  
For postoffice address, etc., see page below.
- Mokpo, 1898.**  
Rev. and Mrs. H. D. McCallie.  
Miss Julia Martin.  
\*Rev. and Mrs. J. S. Nisbet.  
Miss Ada McMurphy.  
Miss Lillie O. Lathrop.  
Dr. and Mrs. R. S. Leadingham.  
Rev. and Mrs. L. T. Newland.  
Mr. and Mrs. Wm. P. Parker.
- Soonchun, 1913.**  
Rev. and Mrs. J. F. Preston.  
Rev. and Mrs. R. T. Coit.  
Miss Meta L. Biggar.  
Miss Lavalette Dupuy.  
Miss Anna L. Greer.  
Rev. and Mrs. C. H. Pratt.  
Dr. and Mrs. H. L. Timmons.  
Rev. and Mrs. J. C. Crane.
- MEXICO MISSION. [11]**
- Linares, 1887.**  
Rev. and Mrs. H. L. Ross.
- Matamoros, 1874.**  
Miss Alice J. McClelland.
- San Benito, Texas.**  
Miss Anne E. Dysart.

## STATIONS, POSTOFFICE ADDRESSES.

- AFRICA.**—For Ibanche, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa.
- E. BRAZIL.**—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."
- W. BRAZIL.**—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetinga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado, Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."
- N. BRAZIL.**—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rie Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."
- CHINA.**—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, Ku, China." For Hwaianfufu—"Care Southern Presbyterian Mission, Hwaianfufu—via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."
- CUBA.**—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."
- JAPAN.**—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari, Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Ava Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."
- KOREA.**—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."
- MEXICO MISSION.**—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."





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